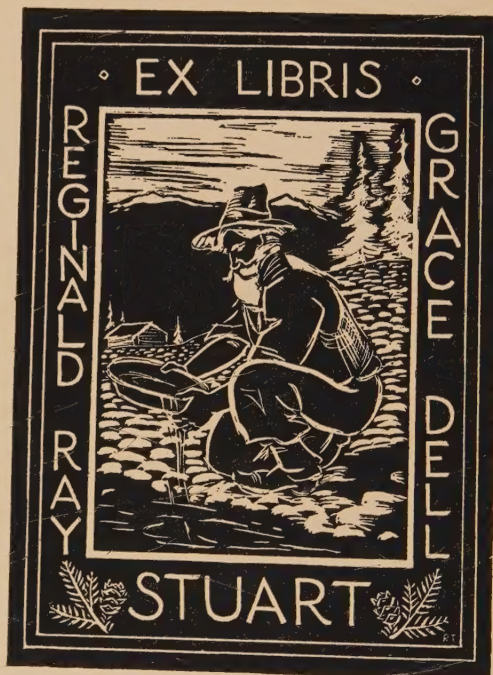


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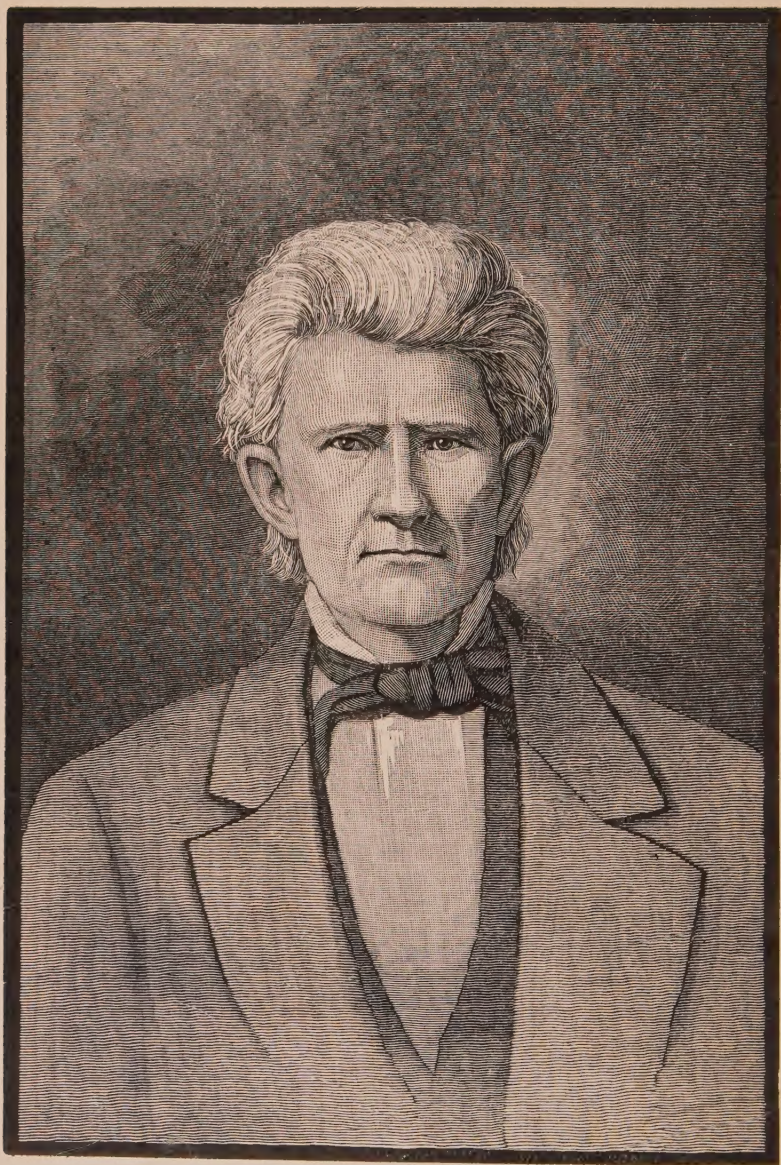




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All Published -

WITHDRAWN



REV. VINCENT SNELLING, 1844
The first Baptist Minister on the Pacific Coast.

BAPTIST ANNALS OF OREGON

By
REV. C. H. MATTOON

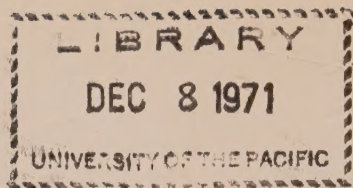
1844 to 1900

With an Introduction by Hon. W. Carey Johnson, LL. D.

FINELY ILLUSTRATED

IN TWO VOLUMES
VOLUME I

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Dedication

TO the few remaining Pioneers, who first, amid toils and hardships, helped to plant the Baptist standard on the North Pacific Coast; and to their successors, who "contend earnestly for the faith which was once delivered to the saints;" who are battling nobly for "One Lord, one faith, one baptism;" and who acknowledge no Lawgiver but Christ, and no law but the Inspired Scriptures: To all such, who love our Lord in sincerity, and who prominently teach that a spiritual, pure, watchful and obedient membership constitutes the highest type of a Gospel Church, this work is affectionately dedicated by The Author.

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by
Rev. C. H. Mattoon.

Introduction

THE writer of this History cannot say exactly what the Roman historian did: "Part of which I was, and all of which I saw." But Brother Mattoon has been no unimportant actor in the doings of our beloved Zion on this coast, and has seen and heard very much of what he undertakes to describe and place on record. As I look back over the half century which is covered by the records boiled down here, I cannot repress the feeling that the Lord has appointed and preserved him for this special undertaking. No other man has gathered and preserved the Minutes, documents and papers, and had the wide personal acquaintance necessary; and no other man has had the patience and faith necessary for this duty. But such as it is—the best possible with the means and talent at command—this book, and labor of love and duty combined, is commended to the sympathetic interests of all lovers of the truth about the grand pioneer men, who laid the foundations on which their more favored successors are building.

W. CAREY JOHNSON.

Publishers Preface

To "Baptist Annals of Oregon" by Rev. C. H. Mattoon.

IN placing before you, dear reader, the first volume of the Baptist Annals of Oregon, we deem it necessary to make a brief explanation. It has taken over twenty years of patient, painstaking effort on the part of the Author, to compile and write the two volumes which we hope to print. That the facts therein contained are authoritative and deserve publication goes without saying. All the manuscript and other materials have been assigned to a committee of the Oregon Baptist State Convention, who have begun the publication. It is not for the purpose of making money that this enterprise has been undertaken, but feeling that here is a mine of valuable information for our denomination and others, which should be made accessible to all, we have been impelled to assume a difficult task on a limited amount of means. We need your approval and co-operation. We trust you may find in this volume the incentives of a higher life, the motives for a firmer loyalty to the cause we love. The volume to follow will be equally as interesting as this one, and together, they will form a set of books worthy of any home library. All of the manuscript has been carefully revised and criticized by the ablest and best men in the denomination in Oregon; hence, there should be no hesitancy in accepting the work on the ground of narrowness or partiality. The history of your own church is included in the work, if a Baptist church, and it may be that some member of your own family is mentioned. If this volume meets with the approval of those for whom it is published, the other volume will follow in due time.

W. H. LATOURETTE, Chairman;

E. NORTHUP, Secretary;

W. J. CRAWFORD, Treasurer;

of the Publishing Committee.

Preface

A DISTINGUISHED modern writer has said: "History deals with facts. It has nothing to do with the pleasant or unpleasant." If this is true, two questions present themselves:

1. Is the statement true?
2. Is the fact sufficiently important to justify its insertion?

The aim has been to carry out the full spirit of these ideas. Indulgence is asked, because this is the first effort to write a detailed history of Baptist work on this field, and because much of the data, especially the earliest, has been exceedingly hard to find. Many records are lost, and, with solitary exceptions, brethren contemporary with the events, are far removed or dead. For personal gratification, and without definite aim, the author, almost from his arrival in Oregon, in 1851, commenced gathering minutes and other data relative to Baptist work. Early in the 60's, a remark by Rev. G. C. Chandler, D. D., that "some one ought to be gathering our records for a future historian," gave increased impetus to his labors. In 1878, he was appointed Statistical Secretary of the Oregon Baptist State Convention, and his report in 1879 was so highly approved that the Convention continued his appointment, and recommended him as a suitable man for this work; and also as a Colporteur in connection with it; but circumstances prevented his entering on the Colporteur work, though he began to think seriously of gathering materials for a full history.

In 1886, the Oregon Baptist State Convention appointed a Committee, consisting of Rev's. W. J. Crawford, J. C. Baker and A. J. Hunsaker to gather and formulate the materials for a history of our Baptist labors on the North Pacific coast. C. H. Mattoon, had for several years privately been engaged in a similar work, and the above committee after careful consideration, agreed to co-operate with him in completing his labors, and if approved, to make his work a substitute for their own. Being short of data to make his work what he desired, Mattoon organized a stock company¹ to provide ex-

¹The stockholders, in Oregon, first and last, were Rev. J. W. Osborn, Joseph Craven, J. H. Peery, William Cyrus, A. T. Powell, John Gay, S. K. Crowley, C. H. Mattoon, J. Beezley, A. S. Locke, Rev. L. J. Boothe, L. M. Mattoon, Rev. W. J. Crawford, Rev. C. A. Woody, Rev. W. H. Pruett, F. S. Mattoon, V. H. Caldwell, H. F. Merrill and E. Northup. (Brethren Woody, Crawford, Merrill, and Northup, were allowed a share of stock, each, for their labor as revisers).

penses for him to visit churches, gather data and put it in order for publication. In due time he reported both to the Stockholders (individually), and also to various committees of the Convention; all of whom examined, criticized, and corrected the same. He also had it thoroughly revised by Professor W. J. Crawford, A. M., B. D., and by request of the Convention Committee, he also submitted it to Rev. C. A. Woody, A. M., D. D., who gave it another thorough revision. It was then approved by the Oregon Baptist State Convention, at its session at Independence, in 1892." (See records and Reports of State Convention for these years).

Owing to the hard times in Oregon in 1893 and 1894, the work was not published, and the work lay dormant until 1903, when Rev. W. H. Latourette again brought the matter before the Convention, and another committee was appointed, to inquire into its condition, &c., and with one or two changes in its membership, arising from parties removing from the State, this committee now has the matter under its supervision, and its proceedings can be found in its Reports to the Convention. But so much time has elapsed since the approval above alluded to; and also, as Brother Mattoon desired to bring his work down to the close of the century, and thus add much new matter, (especially to the last period), the following brethren were appointed to again revise the work, to-wit: Prof. W. J. Crawford, A. M., B. D., H. F. Merrill, Esq., Rev. C. A. Woody, D. D., and Prof. E. Northup, A. M., of McMinnville College. And this action was approved by the Convention.

Again, as the original Stock Co. was at large expense in gathering material and putting it in proper shape for publication, (nearly \$1000), it seemed eminently proper to allow it representation on the committee, and also as revisers. So Hon. S. K. Crowley, as a stockholder, and Brethren Crawford and Woody, both stockholders and revisers were put on the Committee.

Further: One aim of the book has been, to make it such that it would meet the approval of the entire Baptist people of the North Pacific coast, so far as possible, without regard to denominational differences between individuals or churches. Hence, on the committee can be found extremists of both sides of the most important differences between us either in faith or practice. And if these can harmonize on the book, we hope the others will. And the results justify the wisdom in the selection of this committee. Owing to their

"The committee making this Report were Rev. A. J. Hunsaker, Rev. C. M. Hill, A. M., D. D., Hon. W. Carey Johnson, LL. D., Rev. G. J. Burchett, D. D., Rev. W. H. Pruett, Rev. J. W. Osborn, and Hon. S. K. Crowley. The last committee is Rev. W. H. Latourette, Rev. C. A. Woody, A. M., D. D., Rev. C. P. Bailey, Rev. W. J. Crawford, A. M., B. D., Rev. Prof. E. Northup, Hon. S. K. Crowley, and H. F. Merrill.

widely scattered condition, it would be impracticable for the stockholders to hold a formal meeting, but by correspondence and personal interviews, parties, holding fully two-thirds of the stock have expressed themselves as not only cordially willing but anxious for the Convention to publish the work, and some of them have subscribed liberally for the expense. And a number of others, prominent in the denomination, have expressed themselves quite as cordially. Of course, there may be, and is, even in the committees some differences of opinion with respect to some items that should appear, or be left out, yet of the work as a whole, we can say with Dr. Wooddy, "Very rarely, we believe, will the well informed reader have occasion to question the accuracy of the statements of this work. We commend most heartily this book. It is invaluable." Therefore, by the authority of the Convention, we offer this first volume to the public. We also hope to present an additional volume within a reasonable time.

The data complete was gathered from the following sources: Church Records, Conversations, Reminiscences, and private Journals of persons contemporaneous with the events; Letters in Baptist papers from all sections of the United States, written by brethren in Oregon, at different times since 1843; a full file of the Minutes, and Newspapers published on the field; a file of the A. B. H. M. Reports since 1832, and of the H. M. Monthly since its first issue. Also valuable statistical data from W. P. Plant, Accountant for the Society; and other information from Rev. J. T. Morgan, LL. D. and Corresponding Secretary. A nearly complete file of the Reports of the A. B. P. Society; and a full statistical exhibit of the work of the Society on this field: a file of the Missionary Magazine since January 1, 1870, and an itemized statement of the contributions from this field for foreign missions prior to that time, furnished by the publisher. Cathcart's Baptist Cyclopedia.

For special assistance, in various ways, and in different localities, thanks are due to Hon. W. Carey Johnson, Deacon D. W. Williams, Rev. C. M. Hill, Rev. J. C. Richardson, Rev. A. R. Medbury, Deacon W. T. Leever, Rev. A. J. Hunsaker, Rev. J. W. Osborn, Sister P. W. Chandler, Rev. G. J. Burchett, A. C. Chandler, Rev. W. H. Pruett, Rev. L. J. Boothe, Rev. O. Okerson, Rev. N. Hayland, Rev. John Croeni and Rev. Jacob Kratt. Mrs. P. W. Chandler, Mrs. Henry Warren and Mrs. E. S. Latourette revised the parts relating to the Women's work. Numerous selected portions of the work were submitted to brethren specially well posted and competent to detect errors of fact, or oversights in diction. To this it may be added that had it not been for the business tact, sagacity, liberality and energy of the

members of the committee, and by Deacon Caldwell of the stock company, and the printers, it is very doubtful if this work would have been published. So if there are any superior excellencies in the work, the credit belongs to these brethren and the committees; whilst the blemishes and imperfections (which possibly have been overlooked) are justly chargeable to the author. And for himself, he will say, that he has earnestly sought to make the history authentic and reliable; having availed himself of every opportunity to do so, within his reach, and labored diligently both to secure data and to verify facts. There are doubtless imperfections remaining; some errors may need correction; some statements may need modifying. It is possible that some important facts have not been secured, or they may have been unconsciously omitted. Any suggestions will be thankfully received, and all necessary corrections made in future editions, and in such criticisms, if brethren will remember that the author has been exploring a region hitherto untrodden, and will exercise kindness and leniency towards unintentional mistakes, no complaint will be made; on the other hand, gratitude will be rendered for any aid that will enable him to exhibit correctly the labors, trials, and sacrifices of the Baptists who first planted their banners on these distant shores.

C. H. MATTOON.

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NO. NAME

1. West Union
2. Lacreole
3. Yamhill
4. Oregon City
5. Clatsop Plains
6. Santiam
7. French Prairie
8. Shiloh

NO. NAME

9. Molalla
10. Lebanon (I)
11. Corvallis
12. West Tualatin
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13. Eugene
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14. Providence

- | | |
|------------------------------------|------------------------------|
| 15. Table Rock
Central Point | N5. Liberty (3) |
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| 18. Clackamas | 53. Mount Salem |
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Antioch |
| 20. Luckiamute | N6 Mount Zion (3) |
| 21. Pilgrims Home | N7 Woodland |
| 22. Union (1) | 55. Wingville |
| 23. Palestine | 56. First Dallas |
| 24. Mount Zion (1) | 57. Talent
Wagner's Creek |
| 25. Good Hope | 58. Damascus |
| 26. 1st Portland | 59. Carlton
North Yamhill |
| 27. Sylvania | N8 Yoncalla |
| 28. Mount Pleasant (1) | 60. Indian Creek |
| 29. North Santiam | 61. Prairie Precinct |
| 30. Pleasant Valley (1) | 62. Spring Valley |
| 31. Highland
Clear Creek | 63. Halsey |
| N1 Salem | N9 Bethel (1) |
| N2 Powell's Valley | 64. Pioneer (1) |
| 32. North Palestine | 65. Stayton |
| 33. Every's Butte | 66. First Goose Lake |
| 34. Eagle Creek | 67. Prineville |
| 35. Liberty (2)
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| 36. Amity | 70. Robert's Creek |
| 37. Dallas | 71. First Baker City |
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Cow Creek | 74. Heppner |
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| 42. Washington Butte | 76. Mount Olivet |
| 43. Looking Glass | 77. Mount Olive |
| 44. Mount Zion (2) | N10 Mohawk
Camp Creek |
| 44. Calapooia | 1. Portland Chinese |
| 45. Springfield
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| 46. Weston | 78. Ashland |
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Associations

NO.	NAME	NO.	NAME
1. Willamette		6. Eastern California and Oregon	
2. Corvallis		7. Grand Ronde	
3. Central		8. Rogue River	
4. Umpqua		9. Middle Oregon	
5. Mount Pleasant		10. Columbia River	

NOTE. In this book, the churches and Associations are arranged in the order of their organization, and in tables, and for reference, the numbers are used. The figures, 1, 2, 3, etc., show that the church is the 1, 2, 3, etc., of the same name, but in a different locality. If a name is changed, former names are put below in tables, but follow in a parenthesis in the text. The number follows the organization, without reference to change of names, or locations, old organizations, or new organizations. Except in the larger cities, where the different churches have different names, the churches in but one locality have but one number, without regard to other circumstances. N means Note.

Sketch Of The Author

A PERSONAL sketch of our historian, Rev. C. H. Mattoon, was expected from a more gifted pen, but being disappointed, one who has known him longer and more intimately than any other man now living, has volunteered this work, knowing that the author would never write it. It is due Brother Mattoon, and also the writer, to say that at the meeting of the Revision Committee of the Baptist State Convention, held at Portland, in May, 1891, it was the unanimous opinion of that committee, that a sketch of the author, together with his photograph, should appear, believing that the history would otherwise be incomplete, on account of his long and extensive personal acquaintance, his many strong friends, and his having at various times, and on different lines of business, visited nearly every church on the field, and many of them frequently. Hence, this volunteer effort.



REV. C. H. MATTOON

Rev. Charles Hiram Mattoon was born at Canastota, New York, April 9, 1826. His father's family, except himself, and his ancestry, so far as known to him, were Old School Presbyterians, and he was raised in that faith, and educated at a Presbyterian institution (Central College, Ohio). His mother died when he was about three years old; but his father married again, and in 1837 moved to Deleware County, Ohio, where our brother, at the age of eighteen, made a profession of religion, and, being forced thereto by his understanding of the word of God, united with the Genoa Baptist Church, being baptised by the pastor, Rev. William Gildersleeve.

In 1851, Brother Mattoon crossed the Plains to Oregon, in Captain David Clinton's company. Rev. G. C. Chandler and family, and Rev. J. S. Read, were in the same company. Our brother was a professional teacher,

and followed that business for a number of years; was one of the first faculty of McMinnville college (Professor of Mathematics). His first connection with a Baptist church in this State was with the West Union church in 1851. In 1852 he became one of the constituent members of West Tualatin, now Forest Grove church. The same year he moved his membership to Shiloh church, and in September, 1853, that church licensed him to preach. This is the oldest license granted by any Baptist church in Oregon to any one now living. Like many early pioneers, it was hard for Brother Mattoon to remain stationary, and he moved about and shifted his membership considerably. At present, and for the past six years, his membership has been at Independence. In 1854-5 he was agent for the American Bible Union, and awakened much interest in this work. In 1856 he started a weekly Baptist newspaper, which lived only about six months. This action was premature—the denomination not being strong enough to sustain it.

In 1860 he returned to Ohio, married, and immediately returned to Oregon. His wife was his school-mate and those who knew her in Oregon found her to be one of God's noble women, an earnest Christian, conscientious in her convictions, never willing to compromise principle for friendship; and she did not fail to make a lasting impression for good on all with whom she came in contact. At her death, in 1878, she left to the father's care two sons and one daughter. The younger son died May 3, 1889; an honorable, upright young man. The elder son was a telegraph operator and railroad agent on the Oregon Pacific R. R., and was also largely interested in an important business in Independence, which his father looked after for him. It was largely due to the generosity of this son that this history appears, for it is very doubtful if, without his aid, the work would ever have been completed. The daughter is married and doing well. Brother Mattoon again married in 1883.

He was ordained to the ministry by the Brownsville church, in 1871; the Council consisting of Rev. R. C. Hill, M. D., Rev. J. C. Richardson, Rev. C. C. Sperry and Rev. G. W. Warmouth. He was pastor of the Baptist church at Albany, Oregon, for nearly two years, in 1873-4,—nine months of this time under appointment of the A. B. H. M. Society, of New York. Excepting that time, his work has been mostly in some agency business, or in some other itinerant labor, as he is always best satisfied when on the move.

He is very decided in his convictions on matters of faith and practice, and, when fully aroused, not choice in the use of language, of which he has a ready command. To illustrate his independence in this respect, an incident

or two is given: At one of our annual gatherings he delivered himself somewhat forcibly on some topic, when a good old brother by way of reminder said: "Brother Mattoon, if you don't be more careful, lightning will strike close about where you stand some of these days!" He answered at once: "Let'er strike! I have had my say, and it must stand!" Again: while in the employ of the A. B. H. M. Society, at an association, he was giving expression to some of his views, when an aged and godly brother arose and said: "If the Home Mission Society knew you held such views they would revoke your commission." Like a flash was his retort: "I didn't buy my commission. I will stand by my principles, if none stand by me but the Almighty! I will



IN DANGER

contend for what I believe to be right, if my commission is revoked before sundown!"

In affirming his propositions, he is analytical and logical, using syllogisms quite freely. In answering an opponent, he usually demands an exact definition of terms, and tries to hold his opponent strictly to the line of argument. He sometimes indulges in sarcasm, at which he is something of an adept, and is fond of reducing his opponent's arguments to an absurdity; but he can come down to solid logic if necessary. As a minister, he is doctrinal and practical

with very little of emotion. He usually dwells on The Church, Election, God's Purposes of Grace, The Preservation of the Saints, Communion, Landmark Baptism, or some other topic which will allow him to surround his leading thought or proposition with an impregnable bulwark of logic and practical application.

Like many who came early to Oregon he has had his share of adventures and startling experiences. One or two incidents I will mention:

One starlight night, passing through a fir grove along a dim trail, he heard a shrill scream near him, but supposing it to be a mischievous boy in the vicinity, he paid no attention to it, and soon the scream was repeated; this time a little nearer; in fact, he could hear the footsteps of some object behind him. He had nothing but a pocket knife with which to defend himself, had it been necessary to do so. But when the second scream was heard, some fierce dogs came running from a house a short distance ahead, and he was not molested. The next day he went with some of the neighbors and their dogs, and they got on the trail of a large cougar, which they finally killed. It was this animal that did the screaming; and but for the dogs, Brother Mattoon would have fallen a prey to the ravenous beast.

Another thrilling incident occurred while canvassing for the American Bible Union, in 1854-5. He was on foot, and came to the North Santiam river, at what was then known as the Edgar ford. The river being low, he tried to wade over, but the stones were slippery and the current swift, so that he lost his balance, and before he could gain his feet was carried into deep water. He went under once, but as he came up the current carried him into the top of a tree that had been turned up from the bank by the roots, and aided by this he got ashore. In view of the fact that he cannot swim, he regarded the saving of his life as an interposition of Providence; and some eighteen or twenty years after this occurrence he told the writer of this sketch that he believed God had saved his life for some special purpose. He has had several other adventures equally as startling, but this will suffice.

He has now completed his History, which many of us regard as the most important, to him, and to the Baptists of the North Pacific coast, of any work that he has ever undertaken. I have tried to give as true and full sketch of his life as time, space, and circumstances will permit. It is not necessary to name the writer of this article. Let it suffice to say that it is not written because Brother Mattoon wished it. He has simply allowed it to appear, because, the committee and the stockholders being a majority, and unanimous, he cannot help himself.

A. J. H.

Explanatory Notes

Arrangements. The entire work gives a full outline of Baptist labor in Oregon, and is divided into five periods.

Part I. Laying Foundations

All hail the sturdy, resolute pioneers! Who unterrified by danger, undismayed by hardships, undeterred by difficulties, unflinching under sacrifices, yet laid solid and lasting foundations which posterity are glad to build upon.

The First Period. Commences with the first organization of a Baptist church in Oregon, in 1844, and continues until 1856, when occurred the first division of the Association. This was the exploring period, in which beginnings were made, and foundations laid for future work.

The Second Period. 1856 to 1866. "Lights and Shadows." This might be called the troublous period, when the churches and Associations were more or less disturbed by the slavery and war issues. End of Part I.

Part II. Restoring Harmony

The Third Period. 1866 to 1876. "Burying the Hatchet." This period was largely employed in effecting reconciliations, and in correcting the evils resulting from the war and slavery troubles.

The Fourth Period. 1876 to 1886. "Marshalling the Forces." For expansion in missionary work, and for increased activity in building up the Redeemer's Kingdom in Oregon. End of Part II.

Part III. Enlargement

The Fifth Period. 1886 to 1900. Extending the Stakes and Lengthening the Lines. Or, the history of the later missionary work in Oregon, and the marvelous advancement made along every line of denominational activity. It was also a period of drawing lines: First, In the organization of new Associations and Conventions; and Secondly, From divisions caused by differences in belief or practice. (For sub-divisions see Contents).

Sundry Items. 1. At the organization of a church, the minister first named was pastor until otherwise stated, and any one named as pastor is to be so regarded until a change is mentioned. The terms "licensed" and "ordained" in this book always refer to the ministry unless stated otherwise. By our early Baptists, "Elder" was the term commonly applied to our ministry; Except at short intervals, as a supply, the "Year" was usually the Association or Convention year.

2. Common customs, and ordinary routine work are seldom alluded to, being uniform, and taken for granted.

3. "Landmark" and "Anti-Landmark" Baptists are terms applied to the two principal parties into which the missionary Baptists of the North Pacific Coast were nearly equally divided. "Alien Immersion" is a term applied to the immersions of other denominations; this the Landmark Baptists will not recognize as valid baptism, under any circumstances. Anti-Landmarkers will receive such immersions as valid baptism, provided the candidate is satisfied, and the church is also satisfied that the candidate was truly regenerated before the immersion, and that he understood the proper design of the ordinance. These terms are used because:—1st, They are fully understood on this coast. and, 2d, Any other terms would be misleading unless qualified by objectionable explanations.

Statistics. 4. In general missionary work, statistics are often in aggregates, though widely scattered, but not itemized. Blanks simply indicate "No Reports," not an absence of labor or results.

5. The annual totals of churches or Associations are always counted in the aggregates until dropped or have become extinct, without regard to the Minutes. When dropped or extinct, the last reported membership is counted a loss, in the aggregate.

6. After the First period, Periodic statistics are considered sufficient.

7. When there are two tables of statistics for the same church or Association for the same year, (as in case of two sessions, or a division or a new organization of an Association) the later tables are always taken and the others reconciled to them.

8. Except legacies or endowment funds, individual contributions are usually credited to the churches unless specially requested otherwise. Collections of any and every kind not specified or itemized are put in the "Sundry" column whether it be expense or benevolence. Especially is this the case with many collections for Sunday School, church improvement, etc.

9. The "Minister's" column in the church statistics shows the number

ordained or licensed; in the Associational column it shows the entire preaching force. In the church column some may be duplicated, i. e. licensed and ordained.

10. Signs, initials, abbreviations, etc., always have the same signification in similar tables. The most of them are recognized a few are given: $\frac{1}{+}$ is always gain, — loss, and applies to membership unless connected with ch, when it means churches. Org. is the number of members first coming into a church or an Association.

11. With the Eastern Societies, the Fiscal year, commencing April 1, is counted. In other places, the context shows whether Calendar, Associational, or Conventional year.

12. A missionary or a field of the H. M. Society, if in italics, shows the termination of work for either.

13. The postoffice address is same as the church, or the postoffice is in italics.

14. Discrepancies in Minutes are accounted for by—Errors of clerks in counting changes, Clerical errors in footing, Typographical oversights, Memoranda lost and supplied from memory, Change of clerks with unrecorded matter between, Church not representing for two or more years, and clerk reporting "Changes for the last year," and perhaps other causes.

15. The aggregate labor and results of any missionary or on any field can be found by taking the sum of the figures in the tables of the different periods in which the name of the missionary or number of the church or field is found.

The First Period

Laying Foundations—From 1844 to 1856 Twelve Years

Churches

1. WEST UNION BAPTIST CHURCH. 1844

LOCATED in Washington County, about six miles north of Hillsboro. Self-organized, at the house of David T. Lenox, with seven members, May 25, 1844.

“As oft as ye eat this bread and drink this cup, ye do show the Lord’s death till He comes.” How solemn and impressive must these words have sounded to the little Baptist church at West Union, when, on May 11, 1845, they were first uttered by a Baptist minister west of the Rocky Mountains. So far as known, here were all the Baptists, and they constituted the only Baptist church west of the States bordering on the Western banks of the Mississippi. True, other denominations had missions in Oregon for about ten or twelve years, and these doubtless observed the rites, ceremonies, and ordinances of their respective organizations; but by Baptists, this field had not been entered. Prior to this there is no record nor any word of the commemoration, by Baptists, of the death of our Lord at any place on the Pacific coast. Hence, to these brethren, these words must have been most solemnly impressive.

Nearly a year before, without minister or deacon, they had organized themselves into a little church; and without failure or interruption, had kept

their meetings alive and glowing "by the reading of sermons and religious exercises." They had no preaching, save two discourses by Rev. Enoch Garrison, a Methodist minister, until February, 1845, when Rev. Vincent Snelling, an immigrant of 1844, and the first Baptist minister west of the Rocky Mountains, preached for them, and the same day, he and his wife, Sister Adelia Snelling, presented letters, and were received with great joy into the church. These were the first accessions.

At the same meeting, Brother Snelling baptized Mary and Elizabeth Lenox, daughters of David T. Lenox, Mary Lenox was the first person baptized west of the Rocky Mountains by a Baptist minister. She married R. P. Ford, and now lives at Austin, Texas. The constituent members of the West Union church, with many others, with David T. Lenox as Captain, with ox teams, left Platte City, Missouri, for Oregon, April 9, 1843. During the trip, Captain Lenox conscientiously observed the Lord's day by resting and reading God's word and prayer in his tent. The same year wagons were first brought overland into the Willamette valley. Prior to this, pack trains had been substituted at Fort Hall, as the further route was said to be impassable for wagons. But the allurements of liberal donations of land which the Government was expected to make to settlers, had given increased impetus to the Oregon movement, and the immigration of 1842 and 1843 was composed of men and women not to be deterred by obstacles. So being assured that they could take their wagons to The Dalles of the Columbia, and thence raft them to the Willamette valley, they boldly pushed forward, and finally got through. Brother Edward Lenox, of Oakland, California, brought the first wagon through the Grand Ronde valley, and over the Blue mountains.

Oregon City, the terminus, was reached November 26, 1843. In the following winter they located on the beautiful prairie of the West Tualatin Plain, and true to genuine Baptist instinct, in February, 1844, at the house of Brother David T. Lenox, established a prayer meeting which finally resulted in the organization of the church, May 25, 1844.

COVENANT

"Whereas: In the providence of God, a few names of us, the professed followers of Christ, who hold to one Faith, one Lord, and one Baptism, having been thrown together in these wilds of the West, and being members of churches in the United States, desirous of keeping the worship of God in our neighborhood, and in our families,—We agree that we hereby constitute and come into union, first giving ourselves unto the Lord, and then unto each

other, we do covenant and agree that we will meet together to worship God and keep the commandments and ordinances of God's house, and are hereby constituted into a church.

"David T. Lenox, William Beagle, Alexander Blevins, Henry Sewell"
Louisa Lenox, Lucinda Beagle, Lavina Blevins.

At first, none had letters, but were to get them as soon as practicable. For some years such reception of members was not uncommon, and was regarded as "regular," for many, supposing no Baptist churches were here, came without letters, united with the churches, and sent for letters afterwards. There was nothing to tempt imposture; often some neighbor could vouch for their membership; and the letters usually came in due time, and no serious trouble ever resulted from the practice.

A Sunday School was started and kept up for several years; Brother Lenox or Brother Sewell the Superintendent. In March, 1845, the church agreed to choose a deacon at the next meeting, and a day was set apart for fasting and prayer to Almighty God for direction and choice. Brother D. T. Lenox was chosen. In August, the church gave Brother Snelling "authority to baptize persons upon profession of their faith in Christ, on any of his tours in the Oregon country, giving then a certificate of baptism, and reporting the same to the church. No reports on record. A brother was excluded in 1846; the first case of discipline.

In 1845, Rev. Hezekiah Johnson and Rev. Ezra Fisher, with their families arrived, under the auspices, and in the employ of the A. B. H. M. Society. Brother Snelling had removed to the "Yamhill country;" Brother Fisher stopped on the East Tualatin Plain, and was chosen pastor. But soon removing, Brother Snelling was again chosen. The church gradually grew, chiefly from immigration, members uniting by letter. Otherwise, nothing special occurred until the fall of 1847, when, without any protracted effort, a general revival sprang up, and frequent baptisms were noted, and matters were so bright and cheering, and the prospects so encouraging, that the brethren began to talk of building a meetinghouse. Meanwhile, other churches had been organized, and in May 1848, Brother Lenox was instructed to invite all the Baptist churches of the Territory to meet with the West Union church on the fourth Friday in June, 1848, to organize an Association.

Rev. William Porter came from Ohio in 1847, and succeeded Brother Snelling as pastor. Soon after, a committee was appointed to look after some members "who had been absent from the church for two meetings." As the membership was scattered for long distances apart, and the only mode of travel was on foot, on horseback, or in wagons with perhaps an ox team, this

rule looks rigid to some later brethren. About this time the excitement and rush to the California gold mines interfered much with the attendance, and also with the regular meetings and work of the churches. West Union suffered severely; some of the time it was a struggle for existence. Its members were in California. But in 1850, some came back, prospects brightened, and in June, Rev. H. Johnson was invited to preach for the church, but he visited it only two or three times. In July it circulated a subscription to assist the Association in sustaining Brother Snelling as a Missionary to travel on the west side of the Willamette river, but this not proving a success, Brother Snelling was employed to preach for the church for a year. In April 1852, 13 members were dismissed to organize the West Tualatin (later, Forest Grove) Baptist church; the first Baptist church organized on the North Pacific Coast by members from another Oregon Baptist church. Rev. R. Weston arrived in December, 1853, and was chosen pastor. The next day after his election, the church took a collection for the A. B. H. M. Society; the first collection of the kind, so far as known on the Coast. The amount not stated. The church also started a subscription for Brother Weston; he having lost nearly all he had in crossing the plains the year before. He was a live, energetic man, and infused new life into the church, and affairs brightened perceptibly. They built a meeting house costing \$1512.43; of which \$749.70 was subscribed, and the balance, (\$762.73) was advanced by the building committee, so that the house was dedicated in December, 1853, "free from all incumbrance." This is the first Baptist house now used for such purposes in Oregon. In May, 1854, the Yearly Meeting, (of which more will be said hereafter), was held by the pastor and Rev. William Sperry. In 1854, the church was in peace and harmony, and had some precious seasons welcoming converts to the fold. It maintained a flourishing Sunday School, and earnestly desired to labor for Christ and His truth. Rev. Weston resigned in 1854. Rev. H. Johnson, was pastor until February, 1859; his salary, 100 bushels of wheat, each year, was to be delivered in Portland. Brother Porter also preached for the church. In April, 1856, it recommended the formation of three Associations on geographical lines.

2. LACREOLE. 1846. (RICKREALL).

Located in Polk County, near Crowley, on the Southern Pacific Railroad, West Side. Organized with six members, by Rev. Vincent Snelling, July 18, 1846. One Article of their faith is thus expressed:

"We believe that no one has a right to administer baptism and

the Lord's supper but legally baptized and ordained ministers of the Gospel." And this is further explained.

"No one can become a member of this church without being, or having been baptized by a legally ordained Baptist minister."

For several years records are scattering and incomplete. Rev. V. Snelling was pastor until 1849; Brethren J. M. Fulkerson and J. C. Cawood were licensed. The church was occasionally visited by Rev. Richard Miller, of Yamhill; Rev. R. C. Hill, of Albany; and Rev. David Hubbard. In 1853, Rev. C. C. Riley came, and settling near, was employed as pastor, serving the church about fifteen years. It appears to have made a slow, but steady growth, and was in good spirits, and hopefully, earnestly working in peace and harmony. In August, 1854, Brother Riley held a protracted meeting; thirty-five additions; and the good work continued so that at the Association in 1855, the church reported seventy-eight additions, and only nine losses. In 1856, it voted for a division of the Association.

3. YAMHILL BAPTIST CHURCH, 1846. (SOUTH YAMHILL)

Located in Yamhill County, six miles southwest of McMinnville. Organized at the house of Vincent Snelling, with four members, by Rev. Vincent Snelling and H. Johnson, August 1, 1846.

Early records very scattering. Brother Higgins was baptized on the day of the organization; and the same month, three others were baptized. One of these, Sister Prudence Walker, a veritable "mother in Israel," a member of the Medford church, in Southern Oregon, is the only person now living on the Pacific coast, whose baptism on this coast by a Baptist minister, dates prior to any other. Brother Higgins was licensed in September; the first license issued on the coast by a Baptist church. He went to California, and is said to have died there. The church sometimes postponed its Communion because of a difficulty in procuring wine. Rev. Richard Miller came in 1847. In 1850, a meetinghouse was begun, and completed in 1855, ready for the Association that year. Brother Snelling was pastor until his death, in 1856. Then Rev. C. C. Riley served the church for eight years. In October, 1855, six brethren on the North Yamhill river were organized into a Baptist church there, but without calling for letters of dismission. Letters were given them in 1859 without solicitation, but the organization came to nothing. In June, 1856, the church recommended three Associations.

4. FIRST BAPTIST CHURCH OF OREGON CITY, 1847

Located at Oregon City, the County seat of Clackamas County.

Organized with seven members, by Rev. Vincent Snelling and Deacon David T. Lenox, July 4, 1847, in the house of Deacon H. Hatch of the Congregational church.

Revs. Hezekiah Johnson and Ezra Fisher reached Oregon City in December, 1845, and Brother Johnson soon began his work at that place, Brother Fisher going to Astoria. October 6, 1847, Brother Johnson wrote



THE FIRST BAPTIST MEETING HOUSE ON THE PACIFIC COAST, 1848, OREGON CITY.

that Dr. John McLaughlin had donated the little church choice lots for a meeting house and parsonage, and that \$350 had been subscribed for the buildings. Several Baptists were stopping in and about the city, and he hoped they would remain and add numbers, strength, and influence to the church. On January 1, 1848 two were received, and three were baptized on February 6th. In May, they commenced building, and the house was completed in the fall, or early in 1849; and was the first Baptist meetinghouse west of the Rocky mountains. Their first loss was Brother J. W. Jackson, who died in 1849.

The church suffered severely that year on account of the absence of

many of its members to the gold mines of California. In February, 1851, it recommended Revs. Fisher and Johnson to the A. B. H. M. Society as missionaries, calling Brother Johnson to the pastorate, and asking Brother Fisher to preach for the church once a month. Brother Johnson resigned in October, and Rev. George C. Chandler arriving, under appointment of the H. M. Society, the church called him to the pastorate, at the same time highly commending the work of Fisher and Johnson. In July, 1852, the church pledged \$100 for the pastor, and in February, 1853, Rev's. Chandler and Johnson were asked each to preach for it one half the time, and the H. M. Society petitioned for \$500 assistance, but got no help from the Society for about 13 years. Brethren Johnson and Fisher continued to preach for it a year or two. In 1853, Brother Chandler contributed \$4.00 for foreign missions; the first foreign mission contribution reported from the North Pacific coast. In 1854, Franklin Johnson was baptized. He went East, graduated at Hamilton, N. Y.; was made a D. D. by the University of Jena, Germany, and has become quite prominent in the denomination. His brother, W. Carey Johnson, LL. D., is a distinguished lawyer of Oregon, and was also baptized in 1854. In February, 1856, Rev. H. Johnson and John D. Post, a licentiate, each preached for the church one half the time. Also, Elder Fisher filled the pulpit whenever he well could, and in December Elder G. C. Chandler took the pastoral care, and in June, 1856, preached twice a month for it, giving one Sunday in each month to the neighboring settlements. Meanwhile, he had taken a claim about 12 miles distant, and was holding frequent meetings in his neighborhood, and some wishing to unite with the church, a mission station was established there for the reception of members, and other necessary church work. The church, during its first years took a prominent part in the temperance movement, the church covenant first adopted contained a temperance pledge. The church, in a body belonged to a temperance organization, called "The Washington Society," and the records show that Fisher and Johnson were most active and prominent members of that Society.

5. CLATSOP PLAINS BAPTIST CHURCH, 1848

Located in Clatsop County, near Skipanon, a few miles below Astoria.

Organized with seven members, by Rev. Ezra Fisher, March 19, 1848.

When Revs. Johnson and Fisher came to the Pacific coast, Oregon was almost an unbroken wilderness. Towns existed mostly on paper. Travel was on Indian ponies, or in Indian canoes or other small river craft. So Brother Johnson having located at Oregon City, Brother Fisher decided to

make Astoria his base of operations, this being thought the most inviting place. Afterwards, he moved to Clatsop Plains, Skipanon, and there organized the Clatsop Plains church. The work here was attended with fair success. The religious sentiment was good, and there were some conversions. Brother James Bond, a licentiate from Iowa, helped very much. The brethren built a log house for church and school purpose. Brother Fisher said he hoped that God might "graciously be pleased to make it a nursery of science, a fountain of morals, and a birthplace of souls."

He organized a Sunday School both at the church and at Astoria. Brother Bond was showing promise of a good workman, when, on February 18, 1849, he was accidentally shot. This sad event, the interruptions caused by the Cayuse war, and the discovery of, and consequent rush to the California gold mines, and finally, the dismission of Brother Fisher and family to go to Oregon City, broke up the little church, and it became extinct. The five churches thus far named, organized the Willamette Association in 1848.

Brother James Bond was, as far as known, the first Baptist to die in Oregon. He was born in Henry County, Kentucky, February 14, 1821, professed religion in 1842; united with the Locust Grove church in Jefferson County, Iowa, and was licensed by that church in 1846. He came to Oregon in 1847. His father, and one brother, both Baptist ministers, came to Oregon, and died here. His widow afterwards married and settled in Astoria. His death was an irreparable loss to the little church, of which he was a useful and efficient member, and had already given evidence of unusual talent and ability, and was full of zeal for the cause.

6. SANTIAM BAPTIST CHURCH, 1848.

Located in Linn County, at Soda Springs. (Sodaville)

Organized with six members, by Rev. H. Johnson, in the summer of 1848.

Records lost. The church came into the Willamette Association in 1850, reporting eleven members. In 1853 it had a gracious revival under Revs. Ezra Fisher and William Sperry, fifty additions. But thirty-four members were dismissed to organize the Pleasant Butte Baptist church, (now Brownsville), leaving thirty-four members. At the Association in 1854, it reported its prospects as bright and encouraging. But its prosperity was brief. Removals, frequent. Perhaps a more serious cause of decadence was, that several of the more active members went with Rev. Ezra Fisher, who, about 1857-58 organized a new church which would not co-operate with the other

Baptist churches of Oregon on account of the Slavery question. The church being thus left weak, with no pastor, was represented in the Association until 1857, and then became extinct.

7. FIRST BAPTIST CHURCH OF FRENCH PRAIRIE, 1850. (ABIQUA)

Located at Gervais, Marion County, on the Southern Pacific Railroad, East Side.

Organized with five members, by Rev. Richmond Cheadle, February 4, 1850.

For several years the church was irregularly supplied with preaching by Revs. R. Cheadle, Ezra Fisher, G. C. Chandler, John Rexford, and J. G. Berkley. They traveled on horseback from twenty-five to sixty miles to their appointments, and paid one or two ferriages each way, on a salary from \$50 to \$60 a year. Ferriages, from 50 cents, to \$1.00 each, though sometimes preachers going to their appointments were ferried across at reduced rates. When no preaching could be had, regular prayermeetings were kept up, or meetings of other denominations were attended. The church usually had a Sunday School during the summer. Rev. G. C. Chandler was pastor in 1855, and the church began to exclude members for non-attendance. In 1856, Rev. H. Johnson was pastor, for a year, at 100 bushels of wheat, or \$100 cash. Brother Nathan Smith, and his son, John T. Smith, Brethren J. H. Pruett, Hamilton and Harvey Ringo, and their families, were all active, wide awake members, and have always been the main pillars in the support of the church. They came in 1847, and settled near together. The older ones are all dead, but their children, though somewhat scattered, are honored citizens, and loyal Baptists.

8. SHILOH BAPTIST CHURCH, 1850. (TURNER)

Located at Turner, Marion County, on the Southern Pacific Railroad, East Side.

Organized with seven members, by Rev. Vincent Snelling, August 31, 1850.

Brother Snelling was pastor. In 1852, Brother W. S. Wilmot was licensed. Rev. Thomas Stephens served the church a few months in 1853. In September, C. H. Mattoon was licensed; this being the oldest license given by a Baptist church in Oregon to any minister now living in Oregon. At the same time, the pastor, Rev. J. G. Berkley, and Mattoon continued the meet-

ing with thirty-five additions; twenty-five by baptism. Among these, was Andrew J. Hunsaker, then a boy, but who has since become an efficient worker, and successful minister. Also, about this time, the church agreed to devote the first Sunday morning of each month to prayer for its minister. Rev. William M. Davis, a late arrival from Indiana, was requested to occupy the vacant Sundays in each month. In March, 1854, Brother Berkley resigned, and Davis was chosen pastor, to preach twice a month. He was a man of decided ability, liberally educated, and well calculated to do a vast amount of good. He settled in the neighborhood, and the church was hopeful. But during the summer of 1854, serious damaging reports were circulated against him, so that in August, he resigned. A Council was called to consider the matter; the first Baptist Council on the Northwest coast. Being dissatisfied with the decision, Davis appealed to the Association, but that body considered it beyond its jurisdiction, and declined to hear him. Another Council was called by the church, but Davis' course was such that the second Council recommended drastic treatment, and the church utterly repudiated him, published a history of the case, and warned the churches generally against him as unworthy of any confidence whatever. In November, Rev. G. C. Chandler was chosen pastor, and with his age, experience, observation, and talent, the church prospered. In June, 1855, it spoke very decidedly in favor of Bible revision and circulation, and appointed Bible meetings, and an agent to collect money for this purpose. In October, one of the deacons of the church, a man whom the entire community loved and honored, went into Spiritualism, denying the authority of the Scriptures, etc. The church was forced to exclude him. This was the second severe trouble that fell on the feeble band. Rev. C. C. Riley was chosen pastor in 1856, and that year Brother James Magers was licensed.

11. FIRST BAPTIST CHURCH OF CORVALLIS, 1851. (FIRST EFFORT. MARYSVILLE)

Located at Corvallis, the County seat of Benton County.

Organized with three members, by Revs. R. C. Hill and James Isaacs, December 25, 1851.

The meeting was continued, and three united by letter, and three by baptism. One of the latter was Hon. J. S. Slater, since, U. S. Senator from Oregon. No covenant was adopted. In 1852 the church built a meeting house. In 1853, it organized a mission Sunday School at a school house about six miles distant; C. H. Mattoon, Superintendent. In November, an

arm of the church was extended to a neighborhood about 12 miles distant. In May, 1854, it licensed Brother Goold. In June, the name of the town and church was changed from Marysville to Corvallis. Until this time, it had enjoyed the labors of Revs. James Isaacs, Ezra Fisher, William Sperry, John Rexford and R. C. Hill; but was often without a pastor. Rev. Isaacs went back to Missouri in 1852. The church grew slowly, Rev. R. C. Hill pastor. In June, 1854, the meeting was protracted; Rev. David Hubbard assisting; twenty-five additions. The church reported forty additions during the Associational year, and only one loss (death). Dr. Hill reported in May, 1856, crediting the church during the year, \$40.00. Brother Tolbert Carter was licensed in September, 1855. Rev. W. F. Boyakin, of Portland, was invited to attend the "Yearly meeting" this Fall, and in October he was invited to locate in Corvallis and preach in the bounds of the church, provided sufficient means could be raised without involving the church. He moved to Corvallis in February, 1856, and at once commenced preaching three Sundays in each month.

12. WEST TUALATIN BAPTIST CHURCH, 1852

Lacated at Forest Grove, in Washington County, on the Southern Pacific Railroad, West Side.

Organized with eleven members, (dismissed from the West Union church), by Rev. William Porter and Deacon David T. Lenox, May 22, 1852.

For some years the church met at different school houses and private residences to suit a widely scattered membership. Occasionally, all would visit the "Mother Church," and some "glorious re-unions" were had on such occasions. Rev. William Porter was pastor. A flourishing Sunday School was kept up, and also a prayer meeting every Sunday for the first two years. Brother Porter was an earnest worker, highly regarded, and a most excellent man to keep a church actively at work. He settled in the neighborhood, and preached as a matter of course. It is not known that any one thought of paying him, and he certainly never hinted it. Possibly he may have thought as another preacher once said, "If I get poor pay, perhaps it was a poor preach." But Brother Porter's preaching was good. He had his donation claim as the other brethren had, and it was good land, though it was unimproved. None of them had much else; to live was hard work. Yet they were liberal and generous with what they had, and failure to pay the pastor must be attributed partly to oversight and carelessness on the part of the brethren, and partly to the neglect to teach this duty on his part. In 1853, the church

bought a lot in Forest Grove, but did not build. The "Yearly Meeting" in April aroused it somewhat, and quickened its zeal, so that in May, Revs. R. Weston and E. Fisher assisted the pastor in a protracted effort resulting in fourteen additions, but the interest waned. Many of the members became careless in their attendance, and in April, 1854, the church declared that "if any member absent himself from three church meetings in succession, they will be required to give a satisfactory reason for so doing." But this did little good. The church tried to create more life and activity at the church meetings, but the members still grew apathetic, and at the Association in 1854, it complained of coldness and worldly-mindedness. Nothing worthy of further record until 1856.

14. PROVIDENCE BAPTIST CHURCH, 1853.

Located in Linn County, in the forks of the Santiam river.

Organized with nineteen members, by Revs. J. G. Berkley, Joab Powell and R. Cheadle, April 9, 1853.

This church may almost be termed a colony, since nearly all its first members came from Jackson County, Mo., or thereabouts, and settled near together in Oregon. It doubled its membership the first year, but, except one, all were by letter, (immigration). In May, 1854, it established an arm about ten miles north, and Pastor Berkley received members there, and "elsewhere when he might deem it expedient." In 1854, it complained of coldness, but the prospect was by no means discouraging. The church called itself, "THE UNITED BAPTIST CHURCH OF PROVIDENCE." Rev. C. C. Riley held a protracted meeting in the fall; fourteen additions. In 1856, the church gave Revs. J. D. South and Joab Powell leave to receive and baptize members wherever they were preaching within the bounds of the church, which then comprised the forks of the Santiam river. In September and October, at a protracted meeting there were thirty-three additions. Rev. W. P. Koger assisting. In the summer of 1856, it built a meetinghouse. Rev. Joab Powell was pastor, but Brother Berkley was allowed to receive and baptize members as before.

15. TABLE ROCK BAPTIST CHURCH, 1853

Located in Jackson County, near Jacksonville, the county seat.

Organized with twelve members, by Rev. J. S. Read, at the house of David Clinton, May 28, 1853.

The church had no covenant. Rev. J. S. Read was pastor, and aid

asked of the H. M. Society, but he labored but two months under his commission. He rode 250 miles to an Association over a sparsely settled country, with houses at long distances apart. He was a promising young man, just graduated from Franklin college, Indiana, and crossed the Plains with Rev. Geo. C. Chandler, in 1851, both being sent by the H. M. Society of New York, to take charge of the Oregon City College. Brother Read taught about a year, and then went to Southern Oregon. He returned to Indiana in 1854. One who knew him well, said, "During his short stay of three years, he so worked his way into the affections of all he met, that his departure was deeply deplored. He was an educated, earnest man of God with great spiritual power." In July, 1855, Rev. Ezra Fisher visited the church. The following fall it commenced making preparations to build a meetinghouse, but Indian troubles interfered. Also, Rev. John Stearns arrived, with his two sons; one an ordained minister from New York, the other a licentiate from Ohio. Rev. M. N. Stearns was chosen pastor, and served the church until 1857, when he resigned. In 1854, it made an unsuccessful application for aid from the H. M. Society. In 1856, it received a valuable accession in W. T. Leever, who came to Oregon in 1853, from Ohio, and in 1854, settled in the Rogue River valley, near Jacksonville, where he now resides. He and his wife were baptized into the Table Rock church the same day by Rev. M. N. Stearns in 1856. From that time until now, he has been a main pillar of the church, always willing to aid in every good work. He has been the clerk of the church almost from the first, and the clerk of the Association almost from its organization; is a man of intelligence, and well posted in Baptist policy and work.

16. DEER CREEK BAPTIST CHURCH, 1853

Located in the Umpqua valley, ten miles east of Roseburg. Organized with four members by Rev. Ezra Fisher, at the house of Brother William Perry, near Roseburg, July 24, 1853.

Rev. Thomas Stephens was pastor. In October he baptized Brother C. B. West, who was licensed in November. Brother West went East soon after, and was ordained by the Baptist church at Defiance, Ohio. He started back to Oregon, but fell a victim to cholera on the Sierra Nevada Steamship, died, and was buried at sea. He was an energetic man, and one of the founders of the Umpqua Academy, and helped to start and further that movement, and had he lived, would have tried to make it a Baptist school. The church was prospering well in 1856, but had not come into the Association.

Rev. Thomas Stephens was born in Wales in 1803; converted and ordained there; and commenced preaching when he was about 16 years old. He came to Ohio, and lived there until 1852, then came to Oregon, stopping near Corvallis; preached awhile for the Shiloh and Corvallis churches; then went to the Umpqua valley, and settled near Roseburg. He died there in July, 1888. He organized a church at Cow creek, and preached for the Deer Creek church and throughout the Umpqua valley, until the infirmities of age compelled him to desist. He was an earnest, devoted man. His Welch peculiarities made him somewhat singular, but he was well liked, and had the respect and confidence of all who knew him.

18. CLACKAMAS BAPTIST CHURCH, 1853

Located near the Clackamas river, about six miles north of Oregon City. Organized with eleven members by Revs. David Hubbard and H. Johnson, November 5, 1853.

An interesting Sunday School was established, and the church labored so faithfully that it had eighteen additions when the Association met the next June. Rev. H. Johnson was pastor in 1854, and Rev. Thomas Taylor in 1855. In 1855, it built a meetinghouse, and no debt. Rev. John Bond came as a Baptist minister from Iowa to Clackamas county, Oregon, in 1853. He preached occasionally for the Clackamas church, and the most of his preaching was in the vicinity of his home, his age and want of means not allowing him to get around much. His preaching was practical and devotional, and he desired the work of an evangelist, but circumstances prevented.

26. FIRST BAPTIST CHURCH OF PORTLAND, 1855

Located at the corner of Fourth and Alder Streets, Portland, the metropolis of Oregon. Organized with ten members by Revs. W. F. Boyakin, E. Fisher and H. Johnson, May 6, 1855.

Through the courtesy of the pastor, (Rev. Horace Lyman), Rev. Ezra Fisher had occasionally held Baptist services in the Congregational meeting-house until October, 1854, when Rev. W. F. Boyakin, a Baptist minister from Mississippi, arrived in Portland, and at a preliminary meeting of the Baptists, the advisability of organizing a Baptist church was considered, and the next day the church was organized with appropriate services, Rev. H. Johnson preaching the sermon, and Rev. Ezra Fisher giving the charge to the church and pastor. The Lord's Supper was commemorated, and Rev. Boyakin was

recommended to the A. B. H. M. Society for an appointment, and received a commission for one year from February 1855. A Sunday School was organized and continued until the spring of 1856. Josiah Failing was made a deacon. Regular services were held at first in a little, old, unpainted, and rudely furnished school house on First Street, between Oak and Pine; but by permission, in 1856, moved to the County Court room, corner of Front and Salmon Streets. The church early commenced making preparations for building, and quite a fund was gathered and afterwards applied for this object. The circumstances warranted a reasonable hope of future growth and prosperity. Two baptisms occurred, but there were two removals. The church came into the Willamette Association in 1855, but was not represented afterwards. Its Manual says: "The church was unfortunate in the choice of its pastor. His course and conduct was such that before his first year was completed it was plain that he could not be sustained." No further aid was sought from the Society. In February, 1856, he moved to Corvallis. As one well posted says: "He did not resign; neither was he dismissed; he went, and no one bade him stay." Services ceased, but the Sunday School continued for several months, and the removals from Portland reduced the membership to three; but it was not until August 31, 1860, that the church formally disbanded, to re-organize and begin anew.

27. SYLVANIA BAPTIST CHURCH, 1856

Located in Washington County, at Ames' Chapel, on the Tualatin river, about 8 miles west of Oregon City. Organized with eight members, by Revs. R. Weston and H. Johnson, February 17, 1856.

One of their Articles of Faith was somewhat peculiar in its expressions:

"A visible church of Christ is a congregation of baptized believers, associated by covenant in the faith of the Gospel; it is God's Society; open, benevolent, beneficent; it is the avowed enemy of all sin, and the advocate of all good; observing the ordinances of Christ; governed by His laws; and exercising the rights, gifts, and privileges invested in them by His word; and its only officers are Bishops, or Pastors, and Deacons."

The church was strongly anti-slavery. It chose its officers once in three years. Rev. R. Weston was pastor at \$40 a year; all they could pay him. Rev. H. Johnson preached for it occasionally. It came into the Willamette Association in 1856. In 1858, it licensed H. H. Hicklin. In the spring of 1860 it disbanded; cause, internal troubles.

The following churches, in their order, were organized, etc., as indicated

by No., Name, County where located, Date, By whom organized, No. of Constituent members, Pastors, etc. All but two came into the Willamette Association.

9. MOLALLA. Clackamas. Fall, 1860. Rev. R. Cheadle. 8. R. Cheadle, G. C. Chandler. Extinct. Cause, Spiritualism.

10. 'LEBANON. (1). Marion. May 17, 1851. Rev. R. Cheadle. 5. R. Cheadle, J. G. Berkley. In 1854, it says: "We are weak and feeble, and surrounded by wickedness and infidelity, but are a little encouraged by two conversions and baptisms the preceding year."

13. WILLAMETTE FORKS. Lane. May 1, 1852. Revs. Vincent Snelling and William Sperry. 7. Sperry, Snelling and G. W. Bond. Outlook encouraging.

17. LIBERTY. (1). Linn. October 3, 1853. Revs. Joab Powell, and others. 10. Pastors not reported.

19. PLEASANT BUTTE. Linn. November 16, 1853. Rev. G. C. Chandler and others. 31. Rev. William Sperry.

20. LUCKIAMUTE. Polk. April 1, 1854. Rev. John Rexford and others. 4. Revs. C. C. Riley, J. Rexford and J. M. Fulkerson visited it occasionally.

Rev. John Rexford was born in Canada; came as a Baptist minister from Illinois to Benton county, Oregon, in 1851, and preached as opportunity presented. He organized several little churches, and was helpful in keeping them alive when help was so scarce. He also helped organize the Umpqua Association in 1863. He died at Detroit, Michigan, February 22, 1880.

21. PILGRIM'S HOME. Benton. June 3, 1854. Self-organized. 7. Rev. R. D. Gray.

22. UNION. Polk. July 15, 1854. Revs. C. C. Riley and R. Miller. 14. Prospects good.

23. PALESTINE. Lane. October 10, 1854. Rev. R. D. Gray. 6. In 1856, it extended an arm to Pine Grove, about 20 miles distant.

24. MOUNT ZION. (1). Lane. First effort. October 14, 1854. Rev. R. D. Gray, etc. 5. Revs. R. D. Gray and G. W. Bond. Disbanded in 1857. Cause, slavery question. Sunday school kept up awhile

NOTE. 'The figures 1, 2, 3, etc., after a name shows that there are other churches of the same name in other localities.

by Brethren A. J. Hunsaker and Thomas Barbre. Occasional preaching afterwards.

25. GOOD HOPE. Linn. Fall of 1854. Revs. R. C. Hill and J. G. Berkley. 4.

28. MOUNT PLEASANT. Washington. Early in 1856. Rev. John Rexford. 4. Extinct. Neglect.

29. NORTH SANTIAM. Linn. Early in 1856. Revs. Berkley, Powell, etc. 8. Lived three or four years but never again represented. Rev. Joab Powell, pastor, in 1859. Disbanded in 1861. Cause, internal trouble.

30. PLEASANT VALLEY. Linn. April 27, 1856. Rev. J. D. South. 6. Unassociated.

31. CLEAR CREEK. Clackamas. May 25, 1856. Rev. Thomas Taylor. 6. Unassociated.

NOTE 1. In November, 1850, Rev. H. Johnson and R. Cheadle held a three days meeting, and organized a church of 7 members at Salem, but there is no record of a second meeting, nor did it represent in any Association, and appears to have died from neglect. But it secured the lots of the present Salem church, and left them as a parting legacy to the church after it.

2. Also, in 1855, Rev. Ezra Fisher organized a church of 12 members in Powell's Valley, but nothing has been heard from it since. No other church ever came out of these two churches.

Summary

This completes the list of churches organized previous to the meeting of the Willamette Association in 1856. About 12 years and a few days prior to this meeting, without minister or deacon the first church of 7 members was organized. A distance of 2000 miles intervened between them and the nearest Baptist church. They knew not when, nor whence any earthly help would come. But with strong faith, and loving confidence in the Divine Master, they planted their banner. Feeble and alone, for nearly a year, they labored earnestly beseeching help from the Captain of their salvation. How their hearts thrilled with joy when the messenger came. How their hearts rejoiced when their prayers were answered! With what thanksgiving did they receive the proclamation of glad tidings from one of their own faith!

And what hopes and aspirations awakened, and what glorious results their hearts even then may have anticipated! At the conclusion of this period there were 26 churches represented in an Association of 831 members, besides many members scattered over the Territory, enough probably to swell the number to 1000. These were to be gathered into churches. Besides having 28 ordained ministers and 3 licentiates from "The States," the churches had licensed 11 men; and although some churches had become extinct, and some ministers had left the Territory, there was cause for rejoicing. For statistics see tables.

II. Formation and Work of the First Association

In the summer of 1848 the brethren desired to unite their efforts for the cause of Christ by a more general correspondence, and Brother David T. Lenox, by direction of the West Union church, published the following call for a meeting to organize an Association.

NOTICE TO BAPTIST CHURCHES

"The Baptist church on Tualatin Plains to the Baptist churches throughout the Territory:

"Beloved Brethren: In the providence of Almighty God, a few from the Great body of Christians, who profess one Lord, one Faith, one baptism, have been planted as lights on the western coasts of this great continent, and having been blessed in many instances with the outpourings of the Spirit of God, and His presence walking in the midst of the churches; and having rejoiced in the return and reconciliation of sinners to God, and in the upbuilding of His Zion, causing her to rejoice in the hope of the glory of God: We are therefore, brethren, loudly called on to strengthen the bond of union by a more general correspondence; and as it meets with the views of the clergy of our denomination, and is well pleasing and desirous to us, we therefore cordially invite our sister churches, and all Baptist ministers throughout the Territory, to to meet with us in Convention, by delegation, on Friday, June 23, 1848, for the purpose of organizing an Association." Written by order of the church.

DAVID T. LENOX.

The brethren met and organized the first Association on the Pacific coast; the Willamette. Rev. Ezra Fisher, Moderator; David T. Lenox, Clerk. The articles of Faith in the Encyclopedia of Religious Knowledge were adopted as an expression of their religious belief. They also raised \$107.50 for Rev. Vincent Snelling to travel and preach within the bounds of the Association for one year, and an appointment for him was secured from the A. B. H. M. Society, but not accepted; Brother Snelling going to the California gold mines. For the same reason, so many of the members left for California, that the Willamette Association held no session in 1849; the only failure during the century. In 1850, Brother Snelling was again recommended, \$300 asked, and a second appointment secured, but not accepted. Reason unknown. The destitution of the surrounding country was carefully considered at every session, and aid frequently solicited. In 1852, Rev. William Sperry was put into the general field, and \$500 pledged for his support, and committees and solicitors appointed to push the work. He labored 8 months. In 1854, Rev. R. D. Gray and C. C. Riley were employed. In 1856, one of the missionaries, Rev. G. W. Bond, was aided to buy a horse, as he had previously been compelled to travel on foot, often, in the winter, wading long distances in water from three or four inches to a foot in depth on the sloppy prairies to his appointments. He would pull off his shoes and socks, wade through, redress his feet, and march on, singing his favorite songs; and this on a salary of from \$50 to \$100 a year! And it illustrates what sacrifices and work for Christ meant 40 and 50 years ago!

Sometimes a missionary was assigned to a special field; sometimes he went as he thought the Lord directed him. In 1851, Salem was recommended to the A. B. H. M. Society as a very important field, but no aid was secured. The appointment of Rev. Ezra Fisher as a general missionary, or "Exploring Agent" was most heartily endorsed. To aid the feeble churches, a system of "Yearly Meetings" was inaugurated, when, at stated times, two or more ministers would meet with a church desiring them, and hold a meeting of several days, continuing as long as the interest appeared to justify, thus giving the feebler churches at least, "one good meeting" during the year. A few of the churches had regular preaching once a month, but with many of the earlier churches, the preaching was very irregular. But with the aid of prayer meetings, Sunday Schools, and an occasional sermon from some passing minister, they managed to keep up considerable interest. Nearly every family took some religious newspaper, and religious books were being introduced as fast as circumstances permitted. The A. B. P. Society early had a Colporteur here,

of which work more will be said further on. The Report of Rev. G. C.



GOING TO HIS APPOINTMENTS

Chandler in 1854 gives a flood of information on the denominational situation at that time, and is given entire.

REPORT

The Missionary Committee beg leave to offer the following Report:

"As we were appointed to report on the ways and means for supplying the destitution of our Territory, we call attention to the fact that we have but 17 churches, and 442 communicants in the whole settled portion of our Territory, extending from the mouth of the Columbia river to The Dalles, above the Cascade mountains; and from the Columbia river up the Willamette embracing the Willamette valley, and still extending south, including the Umpqua and Rogue river valleys to the line of California. This Territory now has a population of about 4500 inhabitants, and this number constantly increasing. Thus we find one Baptist communicant to 104 inhabitants. Among the scattered settlements through all this Territory, your committee find a very general inclination towards Baptist sentiments. Wherever your ministers travel and preach, they find the inhabitants not only generally inclined to listen to our

doctrine and practices, but often expressing much anxiety to be supplied with our kind of preaching. We find many settlements already supplied with from 5 to 20 Baptist members, who are anxiously inquiring for a Baptist minister to come among them, organize them into a church, and break to them the Bread of Life. Among these we name the following: A settlement on the main road from the Willamette to the Umpqua valley, at the foot of the Calapooia mountains; a settlement on the south fork of the Yamhill river, at the foot of the Coast range of mountains; also, a new settlement in Powell's valley, between Oregon City and the mouth of Sandy. Others could be named with equal propriety. Each of these settlements, with many others, should have a minister of our denomination, whose only business is to study, pray, preach, and go from house to house gathering the sheep and lambs into the fold of Christ.

Your committee also call attention to our towns and villages. We have on the Columbia river, Astoria, St. Helens, Fort Vancouver, Cascades, and The Dalles. On the Willamette and its tributaries, Portland, Milwaukie, Oregon City, Lafayette, Salem, Albany, Corvallis; in the Rogue River valley, Table Rock. There should be a Baptist minister located in each of these towns, who should give himself wholly to the ministry in the town and the surrounding country. There is a church at Oregon City, one at Corvallis and one at Table Rock, leaving 10 towns without a Baptist church. These towns are in various stages of progress, but all of them evidently places of commanding influence, and should be immediately supplied with the Gospel as sustained by our churches. Your committee further solicit the attention of the Association to the painful fact that among all the churches of the Territory there is not one church supplied with constant preaching and pastoral labor. By constant preaching and pastoral labor, we mean preaching every Lord's day, and labor, public and private in the social circle, in the family, in the conference meeting and Sunday School, for the religious improvement of the people. We say it is a painful fact that we have not a Baptist church in the Territory supplied with the constant labors of a minister of the cross of Christ, whose only business is to labor to win souls to Christ, and to feed the sheep and lambs of the flocks. If there are exceptions, they are Oregon City and West Union churches. Since the organization of the Oregon City church in 1847, it has been supplied with preaching on the Sabbath regularly; mostly by Brethren Johnson and Fisher, but these brethren have always been so connected with other business, that they have been able to give but a very small amount of time to labor for the church and people aside from Sabbath preaching. The West Union church, since its organization in 1844, has been supplied with monthly preaching only, and but little pastoral labor till the fall of 1852, when Elder R. Weston settled on a claim among them. Since then, (about 18 months) he has supplied them with preaching on the Sabbath, but he has been able to perform but a small amount of pastoral labor, and to give himself but very little time to study, as he felt compelled to devote himself very much to manual labor for the maintenance of his family. Other churches have been

supplied with preaching some two Sabbaths in the month; mostly, only one; and some at longer, irregular intervals, with little or no pastoral labor. In passing from this gloomy picture of the great Baptist wants of our country generally, our particular settlements, our towns and villages, and our beloved churches, your committee can but stop and rejoice, and bless God for His great grace in bestowing such blessings upon the country, and especially upon the feeble churches, ever since the organization of the first one in May, 1844; only 10 years last May. In 1846, 2 churches were organized; in 1847, 1; 1848, 2; in 1849, 1850, 1851, 3; in 1853, 2; in 1854, 4; making 18 received by the Association, and 17 now remaining. At the first meeting of the Association in 1848 the churches numbered 87 communicants; at the meeting in 1854, they numbered 442. During the last year many of our churches have been visited by the special influences of God's Spirit in quickening the hearts of His children, and in the conversion of souls, so that 106 have been added to the Association by baptism. Surely, God has exceeded our anticipations, and it becomes us to praise Him for His goodness. From the above we learn that only one church that has been received into the Association has lost its existence, whilst most of the others have been growing in numbers, and we trust in christian efficiency. But whilst God has blessed us in the midst of our infantile weakness and deficiencies, we feel that we cannot stop to rejoice over these precious fruits, but that we must still be more abundant in labor, that by the grace of God we may extend our borders and be permitted to rejoice in the exhibitions of His grace in the salvation of a great multitude of souls around us.

In order to do this, your committee believe that the Gospel must be more fully, more constantly, more faithfully, and with more dependence on God, preached to both saint and sinner. They therefore suggest that the Association recommend that each church be most earnestly solicited to make immediate effort to secure the services of some minister already in the Territory; and that they make an effort, even if it costs them some sacrifices, of property beyond what might be duty under other circumstances, to pay him a fair compensation for his entire labor as a minister of the Gospel, and if they can spare him a part of the time, let him be at liberty to preach in the surrounding settlements where there are no churches. Let every church and every individual be earnestly requested to take this matter into prayerful consideration, and not rest satisfied without making some sacrifice on their part to have the gospel preached among them and their neighbors regularly, and to have their brethren in the ministry engaged in their appropriate work. And if the churches think it would assist them in carrying it forward, let them solicit the co-operation of the Exploring agent of the A. B. H. M. Society, Elder E. Fisher, in raising funds among themselves and in the settlements around them. Your committee considered the propriety of an effort in the Association to sustain one or more ministers as evangelists, and they find it difficult forming an opinion on this important subject, and prefer leaving it for the more direct consideration of the Association. They also feel oppressively anxious that something should be

done to place ministers of our denomination in the towns of the Territory. As they have said before, each of the 11 towns named should have a Baptist minister located in it to labor entirely to supply the spiritual wants of the people. But we call the attention of the Association more particularly to Portland, Oregon City, Salem, Albany, Corvallis and Table Rock. The church at Oregon City will never, by the Grace of God, rest until they see this accomplished. They are now anxiously awaiting the arrival of one who shall give his entire time to the improvement of the church and community. We trust the churches at Corvallis and Table Rock will do the same. Portland, Salem and Albany, are substantially missionary ground. Can the Association unite their wisdom and devise a plan by which we can plant the standard of the cross, as we understand it, in each of these permanently growing places?

Respectfully submitted.

"GEORGE C. CHANDLER,
Chairman of Committee."

Brother Chandler's statistics are from the Minutes. Records, counting unassociated and extinct churches make 23 churches organized in all at that time.

Ministers' and deacons' meetings were usually held in connection with Associations, at which various denominational questions were discussed. Occasionally a candidate was baptized. At nearly every session committees were appointed on domestic missions, and advised to employ itinerant ministers, consider fields, provide means for their support if possible, and to exercise a general supervision over these matters. Reports of ministerial labor were often called for. Thanks were offered the H. M. Society for aid rendered, and prayers, sympathy, and means promised, to the extent of ability. In 1850, an Educational Society was organized which recommended Oregon City as a suitable place to found a College, and before the close of this period, (1856) had expended in work and cash over \$4000 for this purpose, at that place. Often the membership was so scattered that night sessions were impracticable, and some kind of religious service would be held at the places of hospitality; neighbors collecting. At the general place of meeting, two sermons a day was the rule, with three or four on Sunday.

In 1855, the churches had so increased in numbers and membership, that the question of dividing the Association for local convenience was discussed and in 1856, the time of meeting to thus organize, together with the place, and the preacher of the Introductory Sermon, were all provided for. Also, in 1855, the Association recommended that measures be taken to secure, as early as possible, a depository of the books of the A. B. P. Society at some convenient point in Oregon, and a committee appointed to carry the

same into effect. In 1856, the death of Rev. Vincent Snelling, was reported—the first death of an ordained Baptist minister in Oregon, and it was

“Resolved: That in the death of Brother Snelling we deeply feel the loss of one of our strong pillars and active and efficient co-laborers for the cause of Christ within our denomination.”

And after paying for the printing of the Minutes, the surplus money in the treasury was ordered to be paid to his widow. (\$46.35). The Luckiamute and the Santiam rivers was recommended as the dividing line between the two Associations. McMinnville school, a private enterprise, was offered to the Baptists, and a report on Education adopted, relating mostly to selecting a site for a proposed school.

In 1853, the brethren began to talk of a denominational paper, and in 1854, recommended the organization of a publishing company for that purpose, and in 1855, the following action was taken:

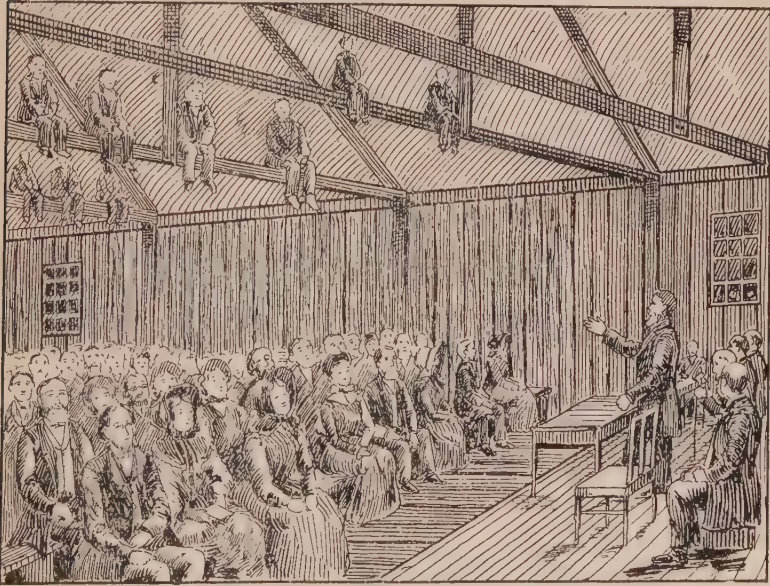
Whereas: The time has come in the providence of God when the denomination in Oregon Territory should have a denominational paper; our wants imperiously demand one; our increase in numbers and means encourage us to believe that we can now sustain one; therefore,

“Resolved: That we make an effort to establish a Baptist newspaper as a medium of denominational correspondence and improvement, in size suitable to our wants; and that Brethren Boyakin, Fisher, and Chandler be appointed a committee to take such measures as in their judgment would be likely to secure and establish the same, and report at the next meeting of the Association.”

In the spring of 1856, there being little or no indications of any practical action by the committee, and being stimulated by this apparent desire of the denomination for something of the kind, C. H. Mattoon organized a stock company, bought a press and material, and started a Baptist newspaper in Oregon, called “THE RELIGIOUS EXPOSITOR.” The first issue was at Eola, Polk County, May 6, 1856, but afterwards it was moved to Corvallis. It favored prohibition on the Temperance question, but no particular issue being then before the people, the discussion was only general. It was anti-slavery, so far as Oregon was concerned, but otherwise discussion was thought unnecessary and dangerous to the peace and harmony of the churches because the larger per cent of the Baptists of Oregon, at that time were from the Southern States. Otherwise the paper was Baptist; outspoken, first, last, and foremost. With 26 issues, the publication ceased. The causes of the failure were, the denominational strength was too weak, (about 1000 strong), the paper on too large a scale, the expenses too high, “Patent Aids” unknown in Oregon at that time, and possibly some other causes. The Editor

sold the outfit at a fair figure, bought up the most of the stock, and with an empty pocket, and a plenty of experience, determined to let newspaper publishing alone. Possibly, the paper had its mission, and it is hoped the money and labor was not all spent for nought. The paper was voted in 1856, as "a medium of denominational correspondences."

Much interest was excited at the Association in 1856, on the passage of a resolution recommending churches to purchase libraries for their ministers. Hardly had it been adopted when Rev. Boyakin offered to furnish the first church that would buy a \$20 library for its pastor, with a complete set of Fuller's works; and the next two churches that would do the same, with Bunyan's complete works in 8 volumes. The offer was at once accepted by at least half a dozen messengers from as many different churches. Rev. Boyakin was bothered, for each claimed precedence. He finally urged that the library must



AN ASSOCIATION IN 1856

first be purchased, and they were only advancing the money on this condition. The Corvallis church took the first premium for brother Rexford; who took the other premiums is unknown. (Forgotten).

A somewhat singular discussion arose from an oversight, possibly. In

passing two resolutions which apparently conflicted, the first stated our further need of "a missionary board," and the second disapproved of any "organization having money for its basis." Some thought this was an indirect movement towards an endorsement of the Free Mission Society, instead of the A. B. H. M. Society. A reconsideration of the vote was secured and the decision reversed. But the strangest part of the discussion was that the advocates of the first two resolutions were for the most part Northern and anti-slavery men, whilst their opponents were Southern men, accused of being pro-slavery, and it was these men who held the Association true to its allegiance to the A. B. H. M. Society of New York.

Associational Summary

A synopsis of statistics may aid in giving clearer views of the situation at the close of this period. Of the 36 church organizations, or efforts at organization, a half a dozen or so had not reported, and some never did report. Two had died, and some had hard work to live. Of ordained ministers, 28 had arrived, and three licentiates; 5 had been aided by the A. B. H. M. Society of New York; the others came at their own charges. From the North came 18; 13 from the South. They came from nearly every State east of the Rocky mountains, Iowa and Missouri predominating. Three or four were well educated; the others had only common school advantages. The Oregon churches licensed 11; 5 of these were afterwards ordained; 4 had died, or afterwards left the Territory, 1 was excluded, and the others labored mostly in their own immediate neighborhoods. The most of them had families, and all were poor. A few had trades; R. C. Hill was a physician; Berkley was a painter; Weston was a blacksmith; Magers was a house builder; Chandler, Post and Mattoon were school teachers; the rest were farmers, but the most of them were not experts, and no record shows that any of them got rich at that business. With a slight exception or two for some short interval, no church had preaching oftener than once a month, and some not even that; but all were workers. With three or four exceptions the churches were in the country, and religion was regarded as an earnest, living reality for every day life. Hence, the prospects of the denomination at the end of this period were more encouraging. Many circumstances gave stimulus to action, and the results began to be manifest. Even with all the depressions and disadvantages of the

first twelve years of labor, 420 converts had been baptized, we had spent nearly \$2000 for itinerant missionary work, helped our pastors to the best of our ability, paid some \$4000 to start a high school at Oregon City, built a half a dozen small, neat meetinghouses, costing over \$6000, and seating 1400 people, and felt very well satisfied with our work. In fact, considering our weak force, the poverty of our people, and the magnitude of our work, the old Oregonians of today look back upon it with thankfulness, and imagine that we were as well equipped, and as able, and as valiant to meet the issues and demands then made upon us; and that we then organized our forces; spread the work of evangelization, established, built up, and indoctrinated our churches, fully as thoroughly, and as successfully as our brethren of today for their requirements.

And the brethren worked on, and prayed, and hoped, trusting in God. All were inured to hardships, and ready for future conquests. Revival followed revival in many parts of the Territory, and Zion, which had languished, now began to bud and blossom. Churches flourished, and the influence of the Baptists began to be felt in the surrounding communities. No questions had arisen to cause any serious disturbance in the denomination, although some brethren of wise experience and careful forethought, were somewhat apprehensive of the slavery issues. But as yet there was nothing imminent. The troubles, if any, were local, and mostly arose from cases of discipline, or from efforts at harmonizing conflicting early customs and teachings. At this early day, among the early Baptists of Oregon, there were no jarring discords worthy the name, and the stories sometimes reported, or even published, have not, as a general thing, enough truth about them to call for any attention whatever. Such was the situation, and such were the prospects of the Baptists of Oregon at the close of the first period of their existence. They felt that their strength was in God, and "they rejoiced and took courage."

III. Work of Eastern Societies

1. FOREIGN MISSIONS

Considering the hardships and struggles of the first period, it is not surprising, that aside from their own pressing needs, but very little study was given to religious extension. Not that the brethren were anti-missionary, but other matters of great necessity forced their attention first. Hence, there is but little

record of any church or Associational, action on the subject of Foreign Missions, or mention of collections for that purpose during this period. One or two small sums were sent East by individuals. Rev. G. C. Chandler sent \$4 from Oregon City in 1853, and also one or two other small sums. Possibly, some other small sums were sent and classed as "Miscellaneous." The American Baptist Missionary Union was the medium for making such remittances, and at that early date, not easily reached. Hence, practically nothing was done.

2. WORK OF THE AMERICAN BAPTIST HOME MISSION SOCIETY OF NEW YORK

The attention of the A. B. H. M. Society was turned towards the Pacific coast as a mission field as early as 1843, and some correspondence was had looking toward a missionary or two, but arrangements were not fully completed until the spring of 1845, when Rev. Ezra Fisher and Rev. Hezekiah Johnson, both preaching under commissions from the Society, one in Illinois, and the other in Iowa, were sent across "The Plains" to Oregon. They arrived in the Willamette valley about December 1, 1845. After them, others were sent, so that by 1856, 7 missionaries, with their families had been sent by the Society. Two other brothers, were commissioned, but could not accept. John D. Post was sent as a teacher for the Oregon City College, and did little else. Except about a year at Clatsop Plains and Astoria, a few months at West Union, and the time in crossing "The Plains," brother Fisher was the "Exploring Agent," or "itinerant," or "General Missionary." A log meeting-house, (or schoolhouse) was begun on Clatsop Plains, but the mines took almost every one away, and left it unfinished. In his journey, the company was, 214 persons; 50 wagons; 666 cattle; the aggregate of the different companies, about 3000. Of the religious element there were 30 Baptists; Methodists 5; Presbyterians 2; Seceders 2; Campbellites 1; Cumberland Presbyterians 2; Anti-missionary Baptists 1; and Dunkard 1. When he reached Astoria, his household effects were, a log cabin without a pane of glass; 3 chairs, 3 stools, a small pine table, 2 old trunks, a few cooking utensils, 2 tea-cups, and 4 saucers; and no more to be had at any price. His first letter to the Society, dated February 26, 1846, reads:

"Dear Brother: After a protracted journey of more than seven and a half months, and a distance of more than 2500 miles, we now find ourselves situated in the lower part of Oregon in the midst of an extremely interesting country, but in all the rudeness of nature, consequently you will not be disappointed when you learn the true state of society as it exists in this and the sur-

rounding country. I arrived with my family at the Tualatin plains about the fifth of December last, after traveling in the rains about 15 days, and having occasional rains for the preceding month. You will not be surprised when you learn that I walked farther than would cover the whole journey, bearing my full proportioned part of the services of the company, and that neither myself nor family laid off our clothing during the night, more than four or five times during the whole journey, always sleeping in our tents, or on the ground, and that we were borne down with protracted fatigue and care. But a merciful Providence has sustained us all the way through the wilderness, and blessed us with more than a usual measure of health and strength. Yet the last month I found my strength gradually yielding; and on our arrival, although we were greeted with kindness by the few brethren we met, we did not find our lot cast in the midst of wealthy churches who were participating in the fruits of centuries of labor in civilization and Christianity. We were however kindly received into the cabin of Brother Lenox, where we have resided up to the present time, and although his house contains but one room, about 18 x 22 feet, without a single pane of glass, and his family consists of 13 souls; and almost every night one or two travelers, and my family consists of 6 souls, we have passed the winter quite as pleasantly as you would imagine under the circumstances, and probably more so than that of a large portion of the immigration, although perhaps a little more straightened for room.

"The amount of ministerial labor that I have been able to perform since our arrival would seem to a minister in Eastern or Middle States to be trifling indeed, but were you in an entirely new country not reclaimed from the savages, with only one settler on each mile square, and that only in the open plains in the dead of winter, with the rains almost daily falling, except occasionally three or four days intervals, till all the small streams are swollen to swimming, and as yet but few bridges and numbers of them swept away; with all the cares of a family to be met after eight months' consumption of provisions and clothing, where supplies are to be procured at distance from 10 to 30 miles, it will appear less strange.

I have visited but little, preached every Sabbath but three, and then my place was supplied by others, except once, when journeying, the rains and the distance from neighbors prevented. Yet I am almost daily having intercourse with citizens from various parts of the country, and through that means hope the way is opening for more extended labors in the opening of the spring, which is now beginning to make its appearance. I have established an evening school for the children of the family and one of the neighbors to spell and a Bible class on Sabbath evenings in the same families, where we got about 12 children to regular attendance. Brother Johnson was as providentially thrown into his place as we were into the Plains, and although afflicted with sickness in his family, is laboring perhaps as much as the circumstances of his family will justify.

As it relates to my views of the importance of the field we are now just entering, I am by no means discouraged, but on the whole, have a grow-

ing conviction that I never in my life was placed in a more responsible relation, while at the same time I feel borne down with the surrounding and apparent obstacles to extended usefulness. If you will not regard me desponding, I will name a few of them. First, we have but one church in Oregon, and only two of the members living within 25 miles of the place of organization, so that all efficiency by church organization is lost; and those who have immigrated the past season are generally poor and but just able to provide temporarily for their immediate wants. Add to this the 40 or 50 Baptists members who are scattered over an extent of country perhaps 90 miles in length and 50 in breadth. Again, we are destitute of juvenile books and periodicals and books peculiar to the wants of our denomination. And then the settlements are fast extending south and west and northwest to points which soon must rise to very considerable importance, and here are Brother Johnson and myself with exhausted funds and beyond the reach of your aid for more than a year, and we must necessarily apply ourselves in part to procuring the means of present sustenance, with the labor of five or six men before us in the ministry, and that too at a time which most of all is favorable to give prominence and character to a rising nation.

Now, could our able brethren, and pious too, see and feel as we do, the great reluctance with which we must leave the work in part to serve the present urgent wants of our families, and those which must be still more so before we can get any remittance from your Board, would they not esteem it a pleasure to make up a box of common clothing, or clothes laid by in their families, which will cover nakedness and render the appearance of our children in the house of worship decent in Oregon. We are sure we do not court the softest raiment for ourselves or families, but we do greatly desire to give ourselves wholly to the work, and something this way might lighten the expense of our support and add greatly to our usefulness.

The subject of education, too, allow me to say, rests with great weight on my mind. Judge charitably, with all the laudable efforts made by our citizens, it is beyond their power to do much by way of educating their children, while they have so much to provide for present animal wants and placed beyond the reach of books. Besides this, the greatest efforts are made by Romanists and the Methodists. Now, could we obtain a few school books, so as to open a common school, they would be of great service.

Under another date, Brother Fisher says; "I am informed by indubitable authority that there is not a place in the whole Territory where the higher branches can be acquired except by a private teacher or in a Catholic school. We need extremely a series of elementary school books;—We are in perishing need of juvenile reading, such as the publications of the American Baptist Publication Society and religious periodicals of our denomination.

Hoping to be able to organize two or three churches by the aid of Brother Snelling and explore the settlements generally above, and visit the mouth of the Columbia river and Puget Sound during the coming dry season, should Providence give us and our families life and health. We are often encouraged

and strengthened by the reflection that we have the prayers and sympathies of many, very many, personal and dear Christian friends, as well as of many whom we shall never know till we see as we are seen and bow together about the throne of our exalted Redeemer.

EZRA FISHER.

On the journey, Brother Johnson and his family suffered severely with Camp fever, but were improving, and by the last of April, were fast regaining health. And as circumstances permitted, they commenced missionary work, but the wide extent of country over which the settlers were scattered, and the difficulty of crossing swollen streams, together with the necessity of providing for their families, had proven serious obstacles to their work. Brother Johnson had taken a claim near Oregon City, and settled on it, but he could not open his doors for public worship until their health was restored. Other ministers invited him to occupy their pulpits occasionally in different localities, and his prospects of having good congregations statedly were satisfactory. Their obstacles will be more fully understood, when it is remembered that when such a journey was undertaken, everything had to be sold, (pethaps at half price), that was not absolutely indispensable for the trip. Hence, nearly all the early immigrants were very poor; many with nothing. But according to their ability and opportunity, Brethren Johnson and Fisher traveled all over the Willamette valley, time and again, on both sides of the river, and Brother Fisher went as far south as the Rogue river valley. But the most of their work was in the Willamette valley. Brother Johnson was pastor of the Oregon City church, sometimes serving the Clackamas church, and the West Tualatin church, and occasionally would take a tour among some of the other feeble churches, and destitute sections. Brother Chandler sometimes relieved him for awhile at Oregon City. About 1853, he became much dissatisfied with the A. B. H. M. Society because it was not sufficiently pronounced against slavery, and decided not to work with it any more, but still preached for the Oregon churches, and kept up his missionary tours. There was no discord; no non-fellowship declared for the brethren. If he obtained aid from abroad, it was from the Free Mission Society. In 1848, he built, almost alone, at Oregon City, the first Baptist meetinghouse west of the Rocky mountains. In 1851, Rev. George C. Chandler and Rev. James S. Read were sent out by the Home Mission Society, their expenses being partly paid. They proposed to take charge of the Oregon City school, but it not meeting their expectations, Mr. Chandler took a claim about 12 miles distant, and preached for the surrounding churches and destitute places, as calls and cir-

cumstances demanded. Brother Read preached for awhile at some of the out stations from Oregon City, then went to the Rogue River valley, organized the Table Rock church, and early in 1854 returned to Indiana. Soon after, Rev. M. N. Stearns arrived, and December 1, 1854, received a commission from the Society for Table Rock and vicinity, but the Indian war broke up the churches for awhile, and his commission was not renewed for that locality, nor during this period. John D. Post, after a year or so, started a private school, keeping it up for several years, and then went back to New York. Also, in 1855, Rev. W. F. Boyakin, from Mississippi, received a commission from the Society for Portland, for one year. His commission was not renewed, and he left Oregon. This covers all the appointments for Oregon, for this period, who entered the work here, and, excepting Brethren Chandler and Stearns, none of them were ever again in the employ of the Society in Oregon. Astoria, Oregon City, and Portland, were all the fixed stations; the rest was general work; exploring. The people were generally satisfied. The Association endorsed the work. Several other ministers had come in "at their own charges," and all found plenty of room to labor.

In 1851 the Willamette Association

"Resolved: That we regard with sentiments of gratitude the labors of the American Baptist Home Mission Society as designed to meet the increasing wants of our denomination in North America, and we earnestly solicit a continuance and enlargement of their munificence in Oregon, and that we especially request the Board of that society to appoint a missionary to be stationed at Salem, who may labor in that and surrounding churches."

In 1852 the Association

"Resolved: That we endeavor to employ one ministerial brother for the term of one year, to labor in connection with the Exploring Agent of the American Baptist Home Mission Society in supplying destitute portions of Oregon. That the Association highly approve of the appointment of Elder Ezra Fisher by the Society as their exploring agent for the Territory."

In 1855 the Association said

"Whereas: The American Baptist Home Mission Society, under God, is doing a great work in sending the gospel to destitute portions of our country, whose labors have been eminently blessed in the conversion of souls, and

"Whereas: A considerable share of her treasures, ministers, and sympathies have been bestowed upon Oregon; and

"Whereas: Said Society is now in pressing need of funds; Therefore,

"Resolved: That in all her efforts to build up the Kingdom of our Lord Jesus Christ, she has our sympathies and our prayers; and that to the extent of our ability, will help her with our pecuniary means; and that our financial agent and exploring missionary, now among us, Elder Ezra Fisher, is most heartily recommended."

And in his Report on "The Far West," before the A. B. H. M. Society, in 1854, Rev. O. C. Wheeler says:

"We believe there never has been a period in the history of any nation, when so glorious an opportunity has been given to bestow such a boon, and to throw so humanizing and Christianizing an influence over so many people, and so many different nations as is now offered to the people of these United States. The benighted of other nations are coming to us to receive those lessons that shall be borne back to those they have left behind them, for good or for evil, for freedom or for servitude, as this great country, by her people and institutions instruct them. But we have not yet done. All that has been said, is based upon the 'far West' as it is. If we look to the future of these Territories, the field assumes an aspect of surpassing magnitude and grandeur. God has gathered upon those shores every element necessary to build up one of the mightiest nations on the globe. And He has called there, for their development, a people who will suffer no one of them all to slumber in inactivity. California and Oregon possess territory enough to give homes to all the present population of the United States, and sources enough to enrich them all. The success of those who have emigrated thither will continue to attract multitudes, until the dormant wealth of all that coast will be developed, and the richest and most powerful States of our Union will lie beyond the Rocky mountains. They possess what never before has been granted to a new State in this age, capital to develop all the resources of the land, and to carry out the most enlarged schemes for their advancement. Such is a brief outline of the character and prospects of this great field. Upon it the church of Christ has a mighty work to do, and it were well, that measuring it in its magnitude and importance, she should arise and gird her for the task. There, all the grand circle of institutions flowing from and founded upon the Gospel are yet to be reared. Churches are to be gathered, nurtured, and built up. Church edifices are to be erected. Institutions of learning are to be founded. To bear and plant the Gospel there is a work for which no pigmy's hand is fitted. Infidelity, in its most boastful aspect, vice in its most open forms, there meet and mock the efforts of the Christian laborer, and grapples with errors of every form upon a soil where Romanism for a hundred years has been dominant, and still is powerful. The work to which God here invites us is a great work, and its importance should incite us to great efforts, commensurate alike with its magnitude, and the far-reaching results which will follow successful labors. Our denomination has not pastors enough there to supply the churches already gathered. The materials for new churches exist ready to be combined into efficient organization. Scattered among the mountains, camping in the ravines, or occupying positions of influence in the towns and inland cities of California and Oregon, are our own brethren, but they are too often as sheep without a shepherd! We need more missionaries for this field. We need them to reclaim those once members of our churches, who have wandered, we need them to stand by the sick bed of the miner, dying far from kindred and from home, to point him to riches brighter than those for which he has toiled; we need

them to feed the scattered members of the flock, brethren whose names stand upon our own church books; we need them to seek out the thousands of young men, who have rushed to those distant shores, and who now, far from their father's house, and removed from the Christian home, are exposed to the unnumbered dangers and temptations, greatly, urgently, we need them, nor do we believe that this need can be too solemnly pondered by the ministry and the membership of our churches. Long as is this report, not the half has been said which a full statement of the subject would demand; and your committee closed by expressing the conviction that the 'Far West' presents a field for missionary effort such as God opens for His people but once in centuries! And to reject the call which His providence here makes upon us, will result in loss to ourselves as a denomination."

3. THE AMERICAN BAPTIST PUBLICATION SOCIETY

Quite early, the A. B. P. Society, of Philadelphia, Pa., began work in Oregon. Rev. Richmond Cheadle, a Baptist minister from Iowa, in 1849, received a commission as Colporteur in the Willamette valley, which was renewed from time to time until 1856. In all, he labored 3 years and 48 days; traveling in his own conveyance, 3391 miles; books sold, 688; donated, 19; organized 2 Sunday Schools and 1 church; tracts distributed, 1265; aided several churches in organizing, but does not report them; besides visits and addresses.

Also, Deacon David T. Lenox gave considerable time to volunteer work in the Colporteur business in Washington county, but he made no reports. In 1854 Brother Cheadle reported a "glorious revival" in progress, in which 12 converts had been baptized, and several backsliders reclaimed." And the work was still going on, and from present appearances, a rich harvest was expected. He adds: "What agency, under God, the circulation of the books from the Publication Society has had in this good work, will be known only in eternity. To God be all the glory." In another report he speaks of a young man being converted from reading "Alleine's Alarm;" another from reading "Nelson on Infidelity;" and a "notorious drunkard was brought to embrace temperance principles," by reading "Prince Alcohol." Brother Cheadle was an earnest worker, and aided the churches much, preaching, organizing Sunday Schools, churches, if desired, baptizing converts, or anything to help build up Zion. His work was endorsed by the Association, and also the work of the A. B. Historical Society. The objects and aims of the Publication Society, as understood at that time, are here collected from the Reports, though somewhat condensed:

"The Society does not assume nor invade the prerogatives of co-ordinate Societies. It appoints no local pastor or missionary, home or foreign, but is the ally of all Baptist workers in every section of the field. In its pioneer work, it rejoices to aid such. It covets and invites the confidence, prayers, and contributions of all, that it may serve all fields, and meet all desiring calls. Its one great aim is to glorify God and save men, by diffusing and enforcing truth by means of the Bible, the press, colportage, and the Sunday School. In striving for the accomplishment of this one great primary aim, the Society is steadily seeking,

1. To circulate the Bible, and the Whole Bible, in every family and to every individual.

2. To provide denominational literature in the form of tract, pamphlet, periodical, and volume, which shall explain, defend, and enforce the teaching, of the Word of God as the will of God; teaching, defending, and enforcing the principles which distinguish us as a denomination. And by means of devout visitors and colporteurs to circulate standard devotional, religious, and theological works, adapted to direct the inquirer, indoctrinate the believer, enrich the mind of the minister, establish the wavering, and comfort the afflicted and dying, and talking this to the people, conversing and praying with them, encouraging them to read for spiritual profit, as a means for Christian growth.

3. To furnish a Sunday School literature suitable for all ages and circumstances, to establish a Sunday School in every Baptist Church, and in every destitute neighborhood, and to help increase the efficiency and power of all existing schools. This is done by encouraging, advising, and assisting Sunday School workers in multiplying their schools and extending their work; by striving to improve Sunday School instruction; by the appointment of Sunday School missionaries; and by assisting impoverished, struggling, and new schools, by granting them small libraries, Scriptures, periodicals, and other supplies.

4. To aid pastors and missionaries of limited support with Scriptures, books, and tracts, or other needed helps, or needed supplies for use, sale or gift, and, to provide standard expository and devotional books for minister, student or others, suitable and appropriate to our convictions and usages as a denomination.

5. To help struggling students for usefulness and special labor, and to employ and develop special talents in ministers and others, especially in missionary or colporteur work, thus preparing the way for the organization of Sunday Schools or churches.

6. To open channels for and cultivate a general spirit of benevolence, and stimulate it into action so as to reach darkness and destitution wherever found.

7. To send brief, stirring, pointed, and instructive missives among the careless or vicious, and in times of revival to sow tract seeds, thus aiding pastors and missionaries in their work.

8. "To carry the Gospel of the blessed God by means of missionary

Colporteurs and Bible readers to the homes and hearts of millions, who never visit the house of God."

And a prominent writer thus speaks of its work:

"Its work is so quiet, and among the scattered, destitute, weak and irreligious; and its colporteurs, tract and Bible distributors, Sunday School workers and visitors of families are so inconspicuous, and delving in such lowly places, that there is little prominence before the great world. Yet this work is among the most necessary and profitable of all Baptist Christian work. It is fundamental and aggressive. It fosters, feeds, and stimulates every other sort of work." Statistics all given.

IV. EDUCATIONAL WORK

Oregon City College and University

Scarcely had the pioneer Baptists located in Oregon until they began to turn their attention to the cause of Education. Not only the common school but also schools of a higher order received their earnest consideration. As soon as Rev. Hezekiah Johnson finished his meeting house at Oregon City, he started a school in it, putting his niece in charge. This was the Oregon City college in embryo. When Rev. Ezra Fisher came back from California in 1849 and went to teaching there, it began to develop more fully. Then Brethren began to talk of future possibilities. The direct movement for the Oregon City College was commenced in 1849. Dr. John McLaughlin, the proprietor of Oregon City, who was ever ready to assist in any good work, gave a building site, and in 1852, through the exertions of Revs. Fisher and Johnson, a subscription of about \$4000 was secured in labor, material, and money, and a building, 34 x 60 feet, three stories high, was enclosed, and partly finished. A few rough desks and blackboards, and a stove or two constituted the furniture and apparatus. Meanwhile, Rev. Ezra Fisher, Rev. H. Johnson, J. R. Robb, and Joseph Jeffries, (Methodist), bought a land claim of about 600 acres, in equal shares, near Oregon City, for \$5000. They gave the college a strip, 57 by 160 rods in size, and divided the balance into five equal parts, each taking a part, and giving the fifth part to the one who would live on the land and secure a title under the "donation law." Brother Fisher obtained a patent from the Government, and made the deeds according to contract. A college was to be commenced on the site within ten years; but no building was ever begun on the land. Brother Fisher taught two years in the Baptist church, and in 1851, the A. B. H. M. Society of New York sent out Rev. George C. Chandler and James S. Read to take charge of the school in a building begun at Oregon City, but

the prospects not justifying both to remain, Brother Read went into the Missionary work. In 1852, at Brother Chandler's request, the A. B. H. M. Society sent out Brother J. D. Post to take his place as teacher.

The brethren worked hard for the school. A preliminary meeting was held at the Willamette Association in 1851, at which Deacon James S. Holman was Chairman, and Rev. R. Cheadle, Clerk; and in 1852 was organized the Oregon Baptist Education Society, with Rev. H. Johnson, President; D. T. Lenox, Vice President; G. P. Newell, Secretary; and Rev. George C. Chandler, Treasurer. In 1853 this society made efforts to secure funds to finish the building, but not meeting with success renewed the effort in 1854. At this time they highly approved the plan of raising means to aid all suitable, pious young men in obtaining an education, preparatory to preaching the gospel. They also recommended the churches to take a decided interest in this matter, by bringing out young men to study for the ministry. The college struggled on, and nominally existed for several years, but its history is practically concluded. Neither the historic data, nor the Archives of Oregon show that it was ever legally incorporated. But in January, 1856, 23 Trustees obtained a charter for the "Oregon City University," and "all the rights, credits, and property of the Oregon City College merged in that." Brother Post taught awhile and then started a private school. This ended the life of the college. An occasional term of private teaching was afterwards taught by different parties, but the denomination did nothing. Brother W. C. Johnson, in charge of the property, occasionally rented the building, or its rooms, but much of the time it was unoccupied. Finally, it having become old and dilapidated, and the idle and vicious boys making it a nightly resort, about 1874 he had it torn down. On June 16, 1888, a quorum of the Board of Trustees authorized the sale of the property, and in accordance with their instructions, the Baptist College at Oregon City, sent to the Baptist College at McMinnville, as a parting legacy, and a token of affiliation, a large hand bell, used 30 years before to call the youth to school, and two books which had been presented to the College library at Oregon City by Rev. R. S. Cone. But this was not all that the old College gave to the new one at McMinnville; for \$1000 of the building fund had been raised from the sale of the old campus. This is the last of the first efforts of the early Baptist pioneers for a college; and the end of the Oregon City University.

If we look back to the circumstances of this effort; if we consider that when the first Educational meeting was called, all the Baptists north of California, as far as reported, were only 140; and that at no time during this

period did they exceed 1000, even with 20 per cent of these scattered and unassociated; it would seem the extreme of folly to even think of such an undertaking! Yet they put over \$4000 into the enterprise! Their success was most wonderful! But it showed the spirit, devotion, and energy of the noble little band of Baptists who first planted their banners on this coast! It is doubtful if a grander example of determined effort can be shown in all the annals of Baptist history.

V. PERSONAL SKETCHES

Introductory

These sketches are not obituaries or biographies, though somewhat of both. They are sketches in which honorable mention is made of a few of the most earnest laborers in this part of the Zion of God. Doubtless others deserve notice, but a lack of data prevents it, though an effort has been made to do justice to all. Of some, a more extended notice could have been given; but (1) The limits of the present work forbid it; and (2) Many, especially of the ministers are noticed in connection with the church or Associational work, etc. The sketches are mostly confined to Oregon; those here but a short time, and removing, are only noticed with their special work. All are committed to the brethren in the following fitting tributes to the early pioneers; the first, by Hon. George L. Curry, in an address before the Oregon Pioneer Society in 1873.

"No doubt high regard will be cherished for them when they shall have passed away, to live again in the grateful stories of the thrilling incidents of frontier and wilderness life. The Oregon pioneers were a class of men possessing the superior virtues which make superior manhood. Already they have been distinguished by the highest honors, in the church, on the bench, at the bar, as Governors, as Congressmen, as Senators. They did their work unostentatiously, but they did it well; in leaving a broad and substantial foundation at least, for the more complete and perfect work of those who were to come after them."

And in an address to the pioneers, Hon. William Galloway says:

"Integrity in public and private affairs distinguished our early pioneers. Lawsuits were not common, and seldom involved questions of veracity. Public office was deemed a public trust, and was not used as a means of inordinate private gain. I do not believe that any State was founded by a grander class of men or women. Here was found the faith and religious fervor of the early Puritans without their intolerance. Here was found the courage and manly pride of the Cavaliers without their arrogance. Plain, honest, tolerant, courageous, intelligent, they laid broad and deep the foundations of a State whose magnificent growth and development is their grandest eulogy. Grand

old men and women! In the very nature of things, your ranks must thin and thin, until within a short period, at best, the last of you must pass away. Even among your children there are many like him who now addresses you, around whose temples appears the frost which never melts; but be assured that we, your children, appreciate the dangers that you passed through, the toils you endured, the institutions which you founded, and rise up and call you blessed. And in the future, which your toil and foresight have made magnificent, we will claim no prouder descent than that of being the sons and daughters of the Oregon pioneers."



DEACON DAVID T. LENOX

I. DEACON DAVID T. LENOX. 1843

Deacon David T. Lenox may justly be regarded as the pioneer, and pre-eminently, as the most active, earnest, and zealous worker for the Baptist cause on the Pacific coast, in that early day when Baptists were exceedingly

NOTE. The date after the name is the year the individual came to the Pacific coast, and in this order the names are arranged. If two dates follow the name, the first is that of coming, and the second, that of ordination, or of active labor, recognized by the denomination.

few and scattering. He was born in Catskill, New York, December 8, 1802. The members of his family were Scotch Methodists; he being the only Baptist. His educational advantages were confined to the district schools of that day. When quite young, he moved to Illinois, married, and in 1832, with his wife, professed religion and were baptized into the Rushville Baptist church. He at once showed an earnest of his future activity, organizing and superintending two Sunday Schools. In 1840 he moved to Missouri, and was the clerk of the Todd's Creek church, and of the Association until 1843, when he came to Oregon, starting from Missouri April 9, 1843. Was the captain of his company, and traveled with ox teams in the lead, conscientiously observing the Lord's day by resting and reading God's word and prayer in his tent. His son Edward drove the first team with a wagon over the Blue mountains. He settled on the East Tualatin plain, about 15 miles from Portland; but Portland was an unbroken forest then. He gave out the first notice of a Baptist prayermeeting on the Pacific coast; which meeting was held in his own house. In 1844. he found a few other Baptists, who, with himself and wife, organized the first Baptist church west of the Rocky mountains. For almost a year, with the help of Brother Henry Sewell, then a young man, zealous and wide awake, he kept the church active and flourishing, until Elder Vincent Snelling came to them in 1845, and soon after baptized two of Brother Lenox's daughters." Brother Lenox was chosen deacon and was a leading, influential man among the brethren being studiously inclined, he had improved himself until few could surpass him in general intelligence, whilst his sound judgment, keen insight, and thorough appreciation of the fitness of things were such that he seldom made mistakes. His neighbors so realized this, and had such confidence in his integrity, that for several years he filled the office of Justice of the Peace, and also that of Probate Judge of his County.

He had ten children; all of whom that lived to suitable age became Baptists; and all except one daughter are residing on the Pacific coast. His discipline was firm but kind. His generosity and benevolence were bounded only by his ability. None were turned off; he divided to the last with those needing help. Indeed, it is doubtful if his generosity did not sometimes transcend his justice to himself and family. As an instance, in the winter of 1845-46,

"In regard to the question so often disputed, that D. T. Lenox's daughters Mary and Elizabeth were the first to receive baptism at the hands of a Baptist minister in Oregon, the writer concludes, after a careful examination of the evidence, that Rev. Vincent Snelling did baptize the above named in 1845. They were very fittingly the first baptisms in our denomination on the Pacific Coast. (See Archives of McMinnville College).

with eight persons in his own family, whilst living in a log cabin, 18x22 feet, with a small bedroom off at one end, he took in a widow with three children, and Rev. Ezra Fisher and family of six; and they all managed to winter together! They had a small sheet-iron stove, but otherwise, had to cook over a stick fireplace filling one half the end of the room. Their standard "bill of fare" was turnips, potatoes, dried peas, and boiled wheat, with pea coffee, and occasionally a little molasses. Flour was seldom seen. They had meat whenever they could kill a deer or other wild game. They had neither milk nor butter. Bread was unknown, if represented by x, the best algebraist in the land would have given it up as "uncertain," "variable," or "indeterminate," and the result found would have been zero, or boiled wheat or peas, perhaps without salt or seasoning.

Their beds were spread on the puncheon floor at night and rolled up by day. In the evening, they sat on blocks of wood, or rude benches, about the huge fireplace, and by the light of the blazing pitch, pronounced spelling lessons to little boys and girls whose names are now known and honored throughout the State. Such was pioneer life, and these were by no means its greatest inconveniences and privations.

In 1848 Brother Lenox issued the call for the first Baptist Association on the coast, and was the clerk of that body. He enjoyed the fullest confidence of the brethren, and his experience was regarded as especially valuable. He was willing to work, and that most cordially, whether as leader, or among the rank and file. Though his modesty did not allow him to seek position, and though he regarded his abilities as ordinary, the brethren crowded him into the front ranks. Although generous towards the faith of others, he was decided in his own views, being a Baptist from principle, and from a careful study of their faith and practice. In the Sunday School he was the main help, and in building the meetinghouse at West Union, he is said to have borne nearly all or quite two-thirds of the expense. At home or abroad, he was always ready for any good work. At first he followed farming; afterwards engaged in merchandizing. About 1858-59 he was troubled with granulated sore eyes, so that he had to give up business almost altogether. About 1861-62 is a period in which he is not identified with the denomination, but afterwards all were rejoiced to hear that he had returned to his first love. He afterwards took an unobtrusive part in public proceedings, and could not be induced to be as active in denominational work as before, though his interest had not abated. He died in Christian hope, at the residence of his son-in-law, Hon. John S. White, in Umatilla county, October 18, 1874; and

no Baptist on the Pacific coast who knew him, but honors him for the noble and lasting work he did in helping to establish our faith in "these ends of the earth."

II. REV. HENRY SEWELL. 1843

Brother Sewell, like Brother Lenox, came overland to Oregon when the trip was no child's play. A six months journey between settlements with ox teams, (it was then supposed that horses could not stand the trip) exposed to wind and storm, hauling their provisions and sleeping in their wagons or on the ground, mostly without tents or covering other than their blankets, was not only difficult and fatiguing but also dangerous. Dangerous on account of the hostile Indians along the road and dangerous because of the liability of the teams giving out, and provisions falling short. The difference between Brother Lenox and Sewell was that Brother Lenox had a large family, and Brother Sewell was by himself, and on such a journey as that, this difference was no trifle. After the trip was accomplished the privations and hardships were appalling to any but resolute hearts. If a person realized the magnitude of the undertaking, it required courage to come to Oregon in those days.

Henry Sewell was born at Maplestead Hall, Essex County, England, March 22, 1819. His education was limited, and at the age of 18 years he came to America. Here he was alone among strangers, excepting one man who accompanied him from England. A brother had preceded him two years, who died in Missouri in 1837, before Henry reached him. He experienced religion and was baptized into one of the St. Louis Baptist churches in August 1835 and at once became an earnest advocate of Christianity among his associates. In 1843 he came to Oregon and located a 'homestead on Tualatin plains, where he resided until his death. He brought his religion with him, bright and glowing, and was ready to enter with Brother Lenox into the organization of a Baptist church in 1844, making a most efficient laborer in keeping the church prosperous. He was clerk of the church for several years, and it is to his careful, methodical habits that much of the first proceedings are preserved. He married in 1845. He was unpretending and uncomplaining, and endured the hardships and privations of a frontier life without a murmur. No matter what betided, he was always working earnestly for the cause of Christ. Family worship was to him a joyous privilege, and he kept it up, morning and evening, until his death.

Feeling called of God to preach, in July 1857 he was licensed and on February 13, 1859 he was ordained, and called to the pastorate of the West

Union church. He labored for it zealously and faithfully. He also preached acceptably for the churches at Forest Grove, McMinnville and Clackamas. He gave the most of his time to preaching, laboring incessantly that the cause of Christ might be advanced, looking to his precious Savior for his reward. West Union church bought him a small library, and some aid was doubtless contributed by some of his friends, but he preached mostly "at his own charge." He was always cheerful and it is not known that he had an enemy in the world. He served as magistrate and also as county school superintendent for several years, and was very popular in performing the marriage ceremony. He was a kind husband and a beloved parent, raising a lovely family of five children, four of whom are now living, and all are professors of religion.

In March 1866, his beloved wife "passed over the river," and his deep grief and possibly some other matters proved too much of a shock for him, and his mind became unsettled. He lost none of his zeal for the work of Christ, but it was clearly seen that his intellect had not its former steady balance. This grew and increased on him till in November 1869 he terminated his own life by a pistol shot, dying without a groan and passed over to join his beloved wife who had "gone before." This sad event cast a gloom over the West Union church, of which he was pastor; and brethren all felt grieved over his lamentable death. The cause of Christ also suffered much, for he was a most earnest and promising worker. His preaching was generally extempore, with few notes. He talked as if he fully realized what he said. His words were convincing, and found a ready response in every heart. His topics were mostly practical, and he dwelt much on heart work in religion, and it was no uncommon thing to hear his sermons spoken of on account of their deep spirituality. This same trait he also carried into his private conversation, and it was a delight to hear him talk of the work of grace in the heart. His heart appeared to be brim full of the love of God, and it was almost his constant theme. His manner was free and easy, familiar, without being bold or forward, and his influence for good was felt wherever he was known.

3. REV. VINCENT SNELLING. 1844

(See Frontispiece)

Rev. Vincent Snelling, as far as known, was the first Baptist minister on the Pacific coast. Brother Sewell was not yet licensed. Brother Snelling came as an immigrant, but he brought his religion with him, and his influence here, and the good he accomplished, will be known only in the great day of accounts. He was born of Baptist parentage, March 15, 1797, in what was then

Christian, afterwards, Caldwell county, Kentucky. He professed religion in 1810 amidst much ridicule from former associates; but his consistent Christian life afterwards was the means of bringing several of them to Christ. His educational advantages were limited, but he studied, and was well posted. He was twice married, and reared a large family, some of whom are now dead, and the others widely scattered. He died at his son's residence, in Yreka, California, November 8, 1855. His wife died September 1, 1865. He came to Oregon in 1844, and soon after commenced his ministerial labor with the West Union church. The next year he took a homestead about two miles below where McMinnville now stands. He soon after organized the Lacreole and Yamhill churches, and still later, the churches at Shiloh and Willamette Forks, (afterwards Eugene), and assisted in organizing the church at Oregon City; perhaps others. He also assisted in the organization of the Willamette Association in 1848, and was a prominent member of it until his death. He was the missionary of the Association in 1848, at a salary of \$200; December 1, 1848, and also August 1, 1850, the A. B. H. M. Society gave him a commission for one year, but local causes prevented his working under either. He was occasionally appointed to preach the "Introductory Sermon" at the Association, but his retiring modesty caused him to prefer others before himself, and he would usually force it upon his "alternate."

Brother Snelling received but very little compensation for his preaching. The brethren improved their farms and grew rich; he neglected his to "preach the unsearchable riches of Christ," and grew poorer and poorer, and left his family in very limited circumstances. This was too often the case with those devoted pastors. Usually they were not much "cumbered with this world's goods." As a worldly man once said, "I have noticed that your preachers, especially the enthusiastic, fanatical ones, are not good financiers." The reply was: "They ought not to be. God does not design it so; He gives them more important work." But it is downright dishonesty—robbing God—for brethren or churches not to give their pastors a comfortable support.

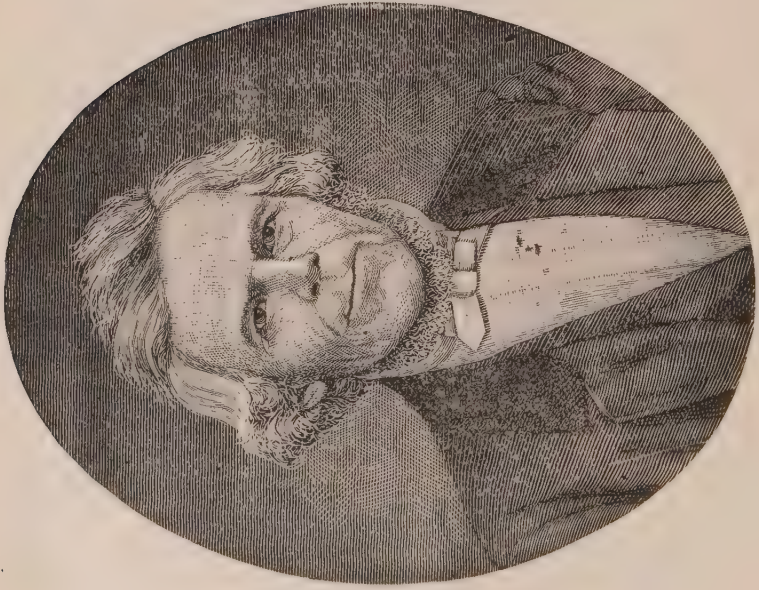
In preaching, Brother Snelling was earnest and practical, with considerable doctrinal tendencies. He had no excitement. His success, to a great extent lay in his great abundance of Scripture proof and his positive manner, from which there could be no appeal. A Methodist once said, "I like to hear Brother Snelling preach because he has so much Scripture;" Why, said he, waxing enthusiastic, "he is just chuck full of Scripture." The Willamette Association, in 1856, in its notice of his death, said; "He was a pioneer in the Baptist cause in Oregon; a strong pillar, and an active co-laborer for the

cause of Christ." He traveled extensively on the coast, both in Oregon and California. His death was the first of any ordained Baptist minister in Oregon, and probably no minister since him has done more important and thorough work. All the churches he organized are alive today, and still contending for "the glorious Gospel of Christ," which he so delighted to preach. Truly we can say of him that he "died in the Lord and his works do follow him." Amongst all the old pioneer Baptists of Oregon and the Northwest coast, there is not one who does not delight to honor his memory.

4. REV. HEZEKIAH JOHNSON. 1845

Rev. Hezekiah Johnson was born of Baptist parents, in Maryland, March 6, 1799. His father was a minister and moved to Ohio about 1816, where Hezekiah professed religion and was baptized in 1825, and licensed in the August following. In December, 1826, he married Miss Eliza S. Harris; with whom he lived happily until his death; nearly 40 years. He was ordained in April, 1827. He preached in Highland and Ross counties, a part of the time traveling under the Ohio State Board, but finally settled as pastor at Oldtown, or old Chillcothe, which position he held for about seven years. He went to Iowa in 1838, and traveled for some time under the A. B. H. M. Society of New York. He was the first missionary of the first Association in Iowa, in 1839; and the first to preach before the Iowa Convention in 1842. In 1845 the A. B. H. M. Society sent Revs. H. Johnson and Ezra Fisher to Oregon; furnishing \$400 for an outfit, and paying each \$200 a year as missionaries. In December 1845 he settled near Oregon City, and soon commenced preaching at private houses in outlying neighborhoods. But the church at Oregon City was not organized until July 4, 1847. None of the constituent members are living; Sister Johnson being the last to depart. She died December 30, 1878, being over 70 years of age.

Soon after the church organization Brother Johnson secured two lots in the northern part of the City, on which to build a meetinghouse. He cleared off the trees, erected a building 20x30 feet seated, it with rough boards and with a little help did the work; thus was completed the first Baptist meetinghouse west of the Rocky mountains. The brethren worshipped in this house for nearly 27 years, when their present large and commodious house was erected. In the fall of 1848 Brother Johnson started a school in his meetinghouse, in charge of his niece; afterwards Rev. Ezra Fisher taught the school; and it ultimately culminated in the Oregon City University; this has been



REV. HEZEKIAH JOHNSON AND WIFE

superceded by McMinnville College. Sometimes Brother Johnson traveled as a missionary evangelist; sometimes he served as a pastor. That is, he preached once or twice a month to two or more churches. His travels were quite extensive, and often laborious; sometimes on foot; sometimes astride of his "Cayuse." He said this was his best study and that his "happiest efforts" were wrought out on horse back. The demands of his family forbade much time for intellectual research. As matters were then, it was not necessary. His thorough knowledge of the Scriptures, backed by sound reason and a giant mind, made him a foe to be dreaded, even if he lacked classical culture or metaphysical training. He died August 28, 1866, of typhoid pneumonia. His health had been feeble for some time, and he could do but little for the cause he loved. He was subject to violent attacks of sick headache, and one of his lungs troubled him, and his strength began to fail in 1856. Of his death, the Willamette Association thus speaks:

"Resolved: That in the removal of our greatly beloved Elder Hezekiah Johnson, as Christians, we have lost a brother, faithful and true; the Bible an expounder earnest and able; the pulpit a preacher forcible and instructive; truth a defender bold and untiring; and the church a laborer, who in seeking its welfare, conferred not with flesh and blood, but toiled on amidst discouragements and hardships, never doubting her ultimate and glorious triumph."

Of his large family some died young. Hon. W. Cary Johnson, LL. D. is one of the prominent lawyers of the State; and also one of the most useful and active members of the Oregon City church. Rev. Franklin Johnson, D. D. is well known to the denomination. Miss Julia, afterwards Mrs. H. L. McNary, graduated in the Medical department of the Willamette University in 1878. She died January 2, 1890; till the last, a live, active, zealous Christian; earnest and exemplary; and noted for her works of love and benevolence.

There was nothing about Brother Johnson to attract special attention unless it was the unusual development of his causative organs. Religious charlatanism and titles were his abomination. In one of his published works he said: "I believe it to be contrary to the simplicity of the Christian religion to call any follower of Christ, D. D., Rev., etc. I believe such titles never would have been known if Popery, and nothing like it never had been known. The schools can coin no better titles for ministers than those which the Scriptures give them." At an Association, he said: "I used to think a great deal of Brother Chandler till he got to be a D. D.; now I don't think near as much of him as I did." "I did not accept of the title," said Brother Chandler. "I take it all back! I take it all back!" said Brother Johnson. He published

several papers and pamphlets in the furtherance of religion and reform, completing the last on his death bed. In several of these the slavery question entered largely. With both Brother Johnson and Brother Fisher, this was the question. Yet when Brother Fisher drew off from the denomination on this account in 1858, Brother Johnson refused to go with him, although fully as decided in his views. When asked "Why?" He answered: "If the devil gets into my house, I had rather fight him in doors than from the outside." His preaching was mostly extempore. In early life, it was practical; later, it was more doctrinal and denominational. In Iowa, he had some public debates; but none in Oregon. He would sometimes "be around" when some great man was to "use up the Baptists," and if of enough importance, he would soon after review the discourse in one of his own that would leave "our folks" in pretty good humor, and his adversaries but little to boast of. He was seldom attacked, as he was generally regarded as "a pretty tough case to handle." In advocating his views, or in opposing others, he was not always choice in his language, and sometimes cut close enough to hurt. In other words, he could be understood without consulting a dictionary. He could be rough and blunt. He never swerved nor flinched in the advance of principle. He would stand for what he believed to be God's truth, if he stood alone; he would fight what he considered to be error, if he had to fight single handed. Yet he did not go rashly into battle. He looked to results and was cautious in taking decided action on important matters, until he could perceive that the result promised to be for the advancement of the cause of Christ. Hence, though radical in some of his views he was seldom an extremist in action, unless everything was ripe for conquest. The management of Brother Johnson's domestic affairs was left mostly in the hands of his wife, and could not have been better managed. The wives of most of the pioneer preachers had to rear the family if their husbands gave much time to preaching. The absence of the husband much of the time, made it exceedingly hard for them. They lacked not only comforts, but necessities. Sister Johnson says they were often without tea, coffee, or sugar, to save a trifle for missions. Once for quite awhile they had only calico dresses, and every dress patched. One who knows, said that Brother Johnson often gave his time to the call of his brethren to preach Christ whilst his family went chilled and hungry! Nor was it his family only that endured such privations, that Christ might be preached.

Sister Johnson labored earnestly and continuously, in getting the sisters out to the female prayer meetings, and in other work in which her heart was interested. She was a worthy co-laborer; just the wife for a pioneer mission-

ary. Her labors continued until the infirmities of age compelled her to desist. Her heart still clung to the work of the Master; for in a conversation just before her death, she showed that her zeal had not abated; neither had her love for the Savior diminished. The following, slightly abridged is taken from a sketch of her life by her son. (W. C. J.)

"For seven long weary months she patiently plodded her way across mountains and plains, reaching Oregon City, December 7, 1845. Here she was the missionary, and the missionary's wife. With hands, head, and heart she labored, that her husband might preach the pure Gospel in the valleys and settlements of Oregon, until she died. In her humble way, she was the adviser and helper of sinners under conviction, the guide and instructor of the young convert; the companion and the associate of the experienced Christian; the help of the sick, and the comfort of the distressed and needy. In every way possible, her great desire was to do good and make the world better. Especially did she love to entertain the true ministers of the Gospel, and learn of them the progress of Christ's Kingdom on their fields. For several years she was laid aside for active labor, but she often said that she could pray to God for blessings on his cause, and for the conversion of her children, and this made her rejoice that she could live to pray. She had a vigorous mind, and was a good business woman, and labored hard to help her children and friends; but over it all towered her desire for Christ, and to honor God in her life and in her death. Almost her last inquiry the evening before she passed away, was about the sermon preached that day at church, and to know what success attended the labors of the State Missionary."

Her pastor, Rev. J. T. Huff, says of her:

"My acquaintance with Sister Johnson has been very pleasant. It was my privilege to serve as her pastor for over three years, all of which time she gave me great encouragement in my work. She had been confined to her room the most of the time for ten or fifteen years, and as she neared the close of life, she seemed to have lost sight of the world and never cared to talk of anything but the cause of Christ, especially that of foreign and domestic missions. These interests lay near her heart. Her death was a peaceful one. The text at her funeral was Psalms CXVI, 15."

This lengthy sketch of Sister Johnson is given, because the worthy wives of the pioneer workers, the whole-souled sisters who toiled, prayed, and endured hardships and privations, and who made sacrifices, perhaps exceeding those of their husbands, deserve to be thus noticed, remembered, and honored. Their willingness to give up their husbands for this work, their toils, and anxious cares in looking after the family affairs, to say nothing of self-denials, and heroic exertions for the cause of Christ, should certainly excite admiration. One of these devoted ministers once said: "I have many times left my home to go and preach for a month, with tears in my eyes, because I did not know

what my family would have to live on till I got back. But somehow, God kept them." Does the reader say that he did wrong in this? That surely this was not required of him? God knows; not we. And if all these sisters are not noticed alike in this work, by giving them an extended sketch, it is because of the lack of available material. But the Savior will proclaim their quiet, unobtrusive labor for Him in that great day of rewards. Brother and Sister Johnson have gone, but "their works do follow them," and the blessed results of their self-sacrificing labors in Oregon are growing more and more visible; their full development will be manifest when the Master shall proclaim and say: "Well done, good and faithful servants."

And another son, Rev. Franklin Johnson, D. D., pays the following tribute to those first pioneers:

"God's angel led them through those barrens vast,
And spake that none should do them any ill;
And till their creeping caravan had passed,
The warrior tribes beheld it and were still.

Yet oft, when at the break of day they rose,
They saw, writ plain on ruffled sand or sod,
While they had slept secure their stealthy foes,
Afraid, yet ravenous, had near them trod.

They journeyed not as seeking gold or lands;
What others coveted they counted dross,
That they might carry with uncumbered hands
To sinful men the treasures of the cross.

It is to these and such as these we owe
The gracious fruits of faith, and hope, and love;⁴
Who scorned the gain men covet here below,
And sought the gain reserved for them above."

5. REV. EZRA FISHER. 1845

Rev. Ezra Fisher was born of Baptist parents at Kendall, Franklin County, Massachusetts, January 6, 1800. Though a Baptist, his father was compelled to contribute to the support of the established church. His boyhood was spent on the farm, and he had common school advantages. He was converted at 18, and feeling his call to preach, decided to fit himself thoroughly for the work. Sickness and his straitened circumstances hindered him, but by a hard struggle, he graduated at Amherst College, January 19, 1830. He first preached at Cambridge, Vermont, then at Springfield in the same State. In



REV. EZRA FISHER AND WIFE

less than two years he baptized eighty persons. He was married in 1830. For 13 years he was for the most of the time a missionary of A. B. H. M. Society, being first commissioned in 1832, and laboring at Indianapolis, Indiana, Quincy, Illinois, and Davenport, Iowa. In Davenport he built the first Baptist church. He was president of the Iowa convention in 1844: he was at Quincy when Lovejoy was killed at Alton; but never wavered in his denunciation of Slavery. At Rock Island he baptized his oldest daughter. Early in 1845 he was commissioned by the Society for Astoria, Oregon, at a salary of \$200 a year, and \$400 provided for his outfit. He and Rev. H. Johnson started from St. Joseph, Missouri, May 20, 1846. At the very beginning of their journey their faith was tested. They refused to travel on Sunday unless it was necessary because of lack of grass, fuel, or water. All their companions left them, but others overtook them. Preaching services were held on Sunday whenever possible. And whilst all did not agree with them, they were much respected for their consistency. Of Brother Fisher, one of the company said, "He manifested more of the true spirit of Christ than any other man with whom I was acquainted." In their letters to the society they speak of the growing prospects of the country, their needs, and their zeal to labor in various ways as may be necessary. The Catholics were making strong efforts to obtain footholds. They also speak of difficulties and discouragements; enough to make ordinary men despond, but these had been anticipated, and were endured without murmuring or discontent, and in a spirit of rejoicing that they were accounted worthy to endure them for Christ's sake. Brother Fisher says, "It would have been too much for us to expect that we should have been thrown into the bosom of affectionate churches, who sympathize with a faithful ministry, and study to make his labors pleasant, as at the East; but we find that men do rejoice at the sound of the Gospel even here; and we feel strongly assured that the time is not far distant, when all the discouragements peculiar to a new country, and extremely fluctuating population will give place to the order and efficiency which the doctrine of Christ so forcibly inculcates. We are by no means discouraged, but on the whole have a growing conviction that we never were in a more responsible station; and we are often strengthened and encouraged by the reflection that we have the prayers and sympathies of many, very many Christian friends, especially when they bow together around the throne of our exalted Redeemer."

Brother Fisher spent the summer of 1846 on the Tualatin Plains, exploring the surrounding country, preaching every Sunday, and, when at home, teaching a Sunday School of twenty-five pupils and five teachers. He had the

satisfaction of the conversion of ten or twelve persons. He helped to organize the Yamhill church. In his letters he affectingly alludes to the pioneer character and influence of a large portion of the settlers; of the heathen, in the midst of whose tribes they had migrated; the proximity to heathen islands in the Pacific Ocean and the opposite coast of Asia, and of the prospective benefits to result from increased immigration, and the classes of men desired, as reasons why the missions should be well sustained and strengthened.

In the fall of 1846, Elder Fisher moved to Astoria, and in 1847 to Clatsop Plains, as that place appeared more desirable as a base of operations.

In pressing his claims for aid, he said: "Imagine yourself and family in a new and isolated republic, surrounded by heathen and daily exposed to the influence and inconvenience of their examples, and at the same time Romanism uniting its influence with theirs to bring into disrepute the simplicity of the Gospel, while your coadjutors are few and weak. Under such circumstances would you not plead with unusual earnestness for help from those who, if they would, might afford it? "Yet" he adds, "as sore as our privations, and numerous as our trials are here, we know of no field of Christian labor for which we have any desire to abandon Oregon. This is the field we have chosen; the field we will occupy while God may spare our unprofitable lives." Instead of being discouraged, they were impelled to greater exertions, with much to cheer them. A Sunday School had been formed, and wished for more missionaries to be sent to Oregon. The work on the Clatsop Plains was attended with a fair degree of success. The religious sentiment was good, unusual attention was manifest at the public worship, and a desire to maintain these things generally observable. There were some conversions of a very striking character, a church was organized, Brother James Bond was licensed and Brother Fisher commenced building a log house, to be used as a school house and a meeting house, finishing it in 1848-9. In writing about it he says:

"Perhaps this may appear to the Board an event too unimportant to be to be mentioned, but could they realize all the disadvantages we have hitherto experienced without the house, and, from their personal observation of things on the field, and understand the actual influence, they would view it as I do, a monument of the progress of civilization and religion within the sound of the deafening roar of the Pacific's mighty surges. May God graciously be pleased to make it a nursery of Science, a fountain of morals, and a birthplace of souls."

But the mission work was much disturbed by the Cayuse Indian war, as also by the sudden death of Brother Bond. Several members, with Brother Fisher, went to the California mines. Brother Fisher returned in about six months with \$1200, and soon after moved to Oregon City. The church

died. Meanwhile, Elder Johnson built his meetinghouse at Oregon City, and when Brother Fisher returned he took charge of Brother Johnson's school and taught it for two years. He and others also bought the ground for the Oregon City University.

The cause of temperance also received earnest attention, and quite early a public meeting was held at which every settler, except two or three, was present, and they signed a pledge to hold their persons and property in readiness to prevent the unlawful introduction of intoxicating drinks. They said that little was drunk except by the Indians and a few white men who were as regardless of principle as the savages. In 1847 the hearts of the brethren were cheered by the arrival of four new Baptist ministers, and they began to talk of organizing an Association. Bible classes and Sunday Schools were in successful operation. Bibles and tracts sent out the year before had been judiciously distributed, and such books and periodicals as they could command were circulated with obvious benefit. Prospects were brightening. Their health was good, and their hopes were buoyant. But the churches all suffered no small discouragement from the absence of many of their members rushing to the California gold mines; the work, however, made gradual progress, although there was no Association in 1849. Until late in the summer of 1852 Elder Fisher traveled mostly on foot; he bought a pony—"Dolly." After this he rode. Once Dolly threw him, and a rib was broken. His daughter says that "some months after, an Eastern paper printed this item of news: 'Rev. Ezra Fisher, of Oregon, while on his way to one of his appointments, was thrown from his carriage and one of his ribs was broken.' All old pioneers know that there were very few carriages in Oregon at that time, and those were not for the poor Baptist ministers who were supporting families of six or more on salaries of \$200 or at the most, \$300 a year."

In 1851, Revs. G. C. Chandler and Jas. S. Read, under appointment of the A. B. H. M. Society, arrived to take charge of the school at Oregon City and in June, 1852, Elder Fisher was appointed exploring Agent for Oregon, by the Society, at \$200 a year, which was afterwards increased to \$400. He extended his visits to the Umpqua and Rogue river sections, every where laboring zealously for the cause of Christ. His wife died January 20, 1854, and the next summer he married Mrs. Amelia Millard, a most estimable lady of Oregon City. In 1855 he settled in Linn county. Whilst there he became dissatisfied with the denomination in Oregon on the Slavery question, and in 1858, he with a few others organized another church, which he called "The Church of God;" the peculiarities of which were, "Non-fel-

lowship with slave traders, slave owners, slave advocates, or slave apologists." During his continuance with the denomination, he was the Moderator of the first Association, the first Convention, the first Ministerial Conference, and the first Council ever held by Baptists in Oregon. He was also Moderator of the Willamette Association in 1851, 52, 53, 54, and also in 1864; having returned to the denomination in 1863. He was also Moderator of the Corvallis Association, at its organization in 1856. In 1861 he bought a place and removed to The Dalles, but the hard winter of 1861-2 killed nearly all his cattle, in which the most of his means was invested. Although over sixty years of age, yet he worked hard on his place sixteen hours of the day, six days of the week, and then walked four miles on Sunday to The Dalles to preach. At length, he gathered a little church of sixteen members. In 1872 his flock had increased to 23, and then, on account of ill health, he sold his place and moved to California, stopping near San Diego. He was then over seventy years of age. When he left for California, Rev. Sterling Hill accepted the pastorate of The Dalles church. He stayed only a year. The church then urged Brother Fisher to return; which he did in May, 1873, and gave his entire time to the work. In the winter of 1873-74 he held a series of meetings, his special prayer being for another ingathering of souls before he was called to depart. There were sixteen additions; among them were C. M. Hill, now a pastor of a Baptist church in Oakland, California; and Rev. G. W. Hill, now a Baptist Missionary in Japan. He made strenuous efforts to build a meetinghouse, and he and Father Harmon purchased a lot for that purpose; but the church was too poor, and they failed to see their wish accomplished. He was elected County School Superintendent, which added to his duties and responsibilities; but he was full of energy, and always heeded the injunction that "Whatsoever his hands found to do, to do it with all his might." October 18, 1874, he preached his last sermon. During the week following, whilst away visiting schools, he was taken ill of inflammation of the lungs and typhoid pneumonia, and died November 1, 1874. His hopes were bright, and his faith unwavering until the last. By his will he left \$200 for building the meetinghouse at The Dalles, and \$300 to McMinnville college on the death of his widow.

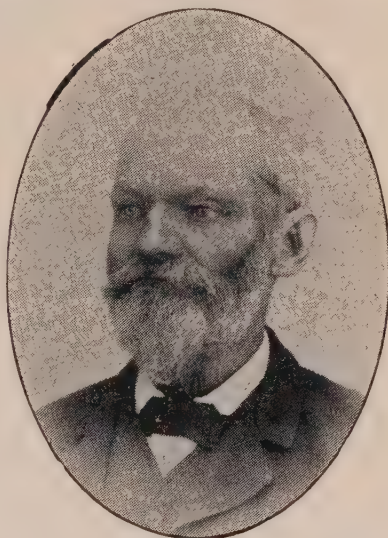
In appearance and manner, Brother Fisher was quite different from Brother Johnson. The latter was of medium size and apparently robust. The former, tall and slender, and rather delicate in appearance, but there was a muscular toughness about him that enabled him to endure hardships fully equal to Brother Johnson. Possibly he may have paid more attention to the

laws of health; Brother Johnson was not very careful in this respect. In preaching, Brother Fisher used a skeleton, and his sermons were largely practical. His delivery was easy, his language simple, and his manner pleasing. Both in preaching as well as in social intercourse, he was gifted with much suavity and winning ways; Brother Johnson was more rough and blunt. But if principle was at issue, Brother Fisher was as firm and unyielding as Brother Johnson; only he had a pleasanter way of expressing his views. Brother Fisher rather excelled in evangelistic work; Brother Johnson in the pastorate; yet both were good at either. Brother Fisher was especially good at adapting himself to circumstances. Like Paul, he could "be all things to all men, that he might by all means save some." If a sound, scholarly, evangelistic discourse was wanted, Brother Fisher was the man; if an adversary was to be met, or if a preacher was wanted who could strike a telling blow, Brother Johnson was always the first choice. Yet when the adoption of the Oregon State Constitution was under consideration Brother Fisher made a magnificent fight against the introduction of slavery as a part of it, and rejoiced in seeing Oregon proclaimed a "free" State.

Brother Fisher's first wife was a pleasant lady, whose ways and manners at once inspired confidence and respect. She entered heartily into the work of her husband, and was truly a helpmeet to him in all his labor. His last wife was not a whit behind the other. Both were truly beloved mothers in Israel, and both endured great cares, trials, sacrifices, and hard work for the advancement of the Redeemer's cause in Oregon. The last wife was born in Morrisville, N. Y., July 18, 1802, and was nearly one hundred years old at the time of her death. For eighty-four years she had been a faithful member of the church. She crossed the Plains in 1861, and followed teaching until her marriage to Brother Fisher. After his death, she lived with her son-in-law, Mr. James Elkins, near Albany, Oregon. She died November 29, 1899. She was beloved by all for her many kind and noble ways. She was very industrious, very intelligent, and a strong advocate of the principles of the W. C. T. U. Her noble life was spent in usefulness, both to herself and neighbors, and her good works will live as a testimonial of her goodness. She was constant in her attendance at worship until within the last few months of her life. Feeble in body, yet bright in mind, and full of love for the Savior she had served so long and faithfully, she departed.

6. DEACON TOLBERT CARTER. 1846

Deacon Tolbert Carter was born in Morgan County, Illinois, March 6, 1825; lived there until 1841, when he came to Holt County, Missouri, his parents dying the following year. He and his brother remained on the farm until he was twenty-one, when, in 1846, he and his youngest brother came to Oregon by the Southern route. Some of his stories about that journey, were most thrilling, and it is doubtful if any company suffered more hardships and privations than this one in exploring this new route; unless it was the Donner party to California, the same year. On the trip, a cousin of his died on the Humbolt, leaving a wife and two children, which Tolbert brought through into the valley. He settled in the northern part of Benton County, where he lived until his death from dysentery, October 3, 1899. He was a representative in the State Legislature in 1872, and in 1878;



DEACON TOLBERT CARTER

and joint senator in 1893, and always had the full confidence of his constituents.

He and his wife were both baptized into the Corvallis church soon after its organization, by Rev. Dr. Hill, in 1851. Both were zealous, active, working members. She was the daughter of a Methodist preacher, and both were young, and full of energy and life. In 1853, Brother Carter was licensed, but his labors in that line were mostly confined to his own locality. In 1856, when the Corvallis church divided, he went with the North Palestine brethren, and was soon after made a deacon. The North Palestine church had several good, active, working members, but they needed a leader, a director; and Brother Carter was the man. By his wise management, and judicious watchcare, he kept the church alive through several severe crises which threatened its destruction. He was the chief energetic worker and contributor for the substantial meetinghouse of his church. He was always busy; always for the best interests of Zion; not only at home, but the denominational work of the Baptists of Oregon. He nearly always kept up a flourishing Sunday

School of from 50 to 100 pupils. He was a liberal and hearty supporter of McMinnville college; in fact, had something to do with every good work that came in his way. As a man in his family, as a neighbor and a citizen, as a friend, as a church member, as a Christian brother, in a public or in a private capacity, a superior man to Brother Carter would be very hard to find; and his family, his neighbors, his friends, his church, his denomination, Christians, and all the general community who knew him, unite in doing honor to his memory.

7. REV. WILLIAM PORTER. 1847

Rev. William Porter was a quiet, unassuming man, one of those who do a great deal of good without much ado. As a good brother once expressed it, "He didn't toot his own horn, but let the brethren toot it for him!" The result was, that whilst he did not always "draw a crowd," he always had a good congregation, because he was universally respected and beloved, and every one would go to hear "Nobody but Daddy Porter" preach.

He was born in Erie County, Pa., May 3, 1803. His ancestry were all Pedobaptists, with several ministers, lawyers, and farmers among them. He had good common school advantages, was a close student at home, and in his early days taught considerably. He experienced religion and united with the Mill Creek Baptist church in Delaware county, Ohio, in 1837; was licensed, and in 1838, ordained to preach by this church. He preached for that church and the adjoining country until 1847, when he came to Oregon and settled on the West Tualatin Plain. In Oregon he preached mostly for the West Union and the West Tualatin (Forest Grove) churches. He did not believe in a fixed salary, and the brethren sometimes paid him as much as \$100 a year. He rarely went far from home, his field being within the radius of 20 or 30 miles. He seldom took notes or papers into the pulpit, as he held that "the Spirit furnished the matter;" but he was a close reader, with an excellent memory, hence, his discourses were able. He took two or three of the best Baptist Periodicals, among them the Quarterly Review; preserved them carefully, and marked many places for reference. He had a small, but choice library of the best Authors, and kept himself well posted as to the results of the latest religious research. Without being controversial or dogmatic, he was firm in his views, and in the chimney corner would argue, but he had a moderate estimate of his own abilities. When at an Association, or other meeting, he always took a back seat, and seemed to delight in

seeing others honored. In preaching, his style was easy, and his language correct and pertinent. With a line of thought plainly perceptible, and always such as appealed to the reason as well as to the emotions. He preferred the pastorate, and loved to work face to face with men. He was no modern wonder-worker, catching the crowd with sensational sermons, yet his earnest words carried conviction, because he talked as if he had to account for every utterance. His converts were numerous. He was conservative, and always deprecated extremes unless as a last resort. In love he would contend for the faith, but was emphatically a peace-maker, and never met abuse with retort. He was regarded as a wise counselor, and his unpretending advice often had more weight than vehement and energetic words. Striving to imitate the Great Teacher in "going about and doing good," he was a careful steady worker, always laboring, and often showing surprising results. His memory is held in affectionate remembrance by the church which he nurtured and fed for so many years, and it is doubtful if any later man who has served it has produced better, or more permanent work for the Lord Jesus. He died at his farm, November 28, 1872. The Willamette Association showed their appreciation of his work by earnest and expressive testimonials.

8. REV. RICHARD MILLER. 1847

Probably no man of the early Baptists of Oregon was more highly esteemed than Father Miller. He was by birth a Virginian; born in Greenbrier county but taken to Missouri when a boy. Being one of a large family, the country new, and his father poor, his school advantages were inferior; but he improved every opportunity to inform himself. His people were all Methodists. In early life he was an Atheist, and commenced preparing a book on the contradictions of the Bible; but concluded to revise it and scratch out what seemed to be wrong. He scratched so much that he re-examined the whole subject, and this led to his conversion about 1830, when he united with a Freewill Baptist church in Cole county, and was by them licensed. But he afterwards united with the Bee Creek Baptist church in Platte county, and in 1838 was ordained. He traveled and preached in various parts of Missouri until 1847, when he came to Oregon and settled not far from where the Yamhill meetinghouse now stands. Here he tilled his farm and traveled and preached as circumstances permitted. His wife died in 1863; in 1878 he followed her "across the River."

Brother Miller was an itinerant preacher; sought his own field; usually

outside of any church; and there proclaimed the story of the Cross. His sermons were altogether extempore; doctrinal and practical, with earnest appeals to the unconverted. His feeble health interfered much with his preaching, for nearly half his life. He was seldom entirely free from pain. Yet he occupied his time in studying God's word, and in conversing on religious subjects, and according to his strength improved his opportunity. His great desire was to see God's cause prosper. He continued to preach after he was too feeble to stand, and sat in a chair as he told the story of the Cross. He was the sheriff of Cole county, Mo., and also filled some minor offices. He helped organize the Willamette Association in 1848. In his early ministry he was much opposed to paying preachers, and would boast that he had preached for little or no compensation; he was also strongly anti-missionary. But later in life he changed his views; and urged that churches should support their pastors, and that the work of missions is the work of God. He would contend earnestly for his faith, but if he found that he was wrong, he was equally as ready and frank in acknowledging the wrong, and in contending for what he had previously opposed. According to his opportunities, few men were better able to defend their faith than he. All his children now living are Baptists, following joyfully in the footsteps of their beloved father, and striving for the same incorruptible inheritance.

9. DEACON JAMES M. FULKERSON. 1847

Although preaching is unquestionably the direct agency of our Lord Jesus Christ in the spreading of His gospel, yet, if the church be kept alive and effi-



DEACON J. M. FULKERSON



AUNT KATY FULKERSON

cient, a great deal of arduous labor devolves on the membership, and a few usually guide and direct the body. Especially was this the case in Oregon when preachers were few and churches weak and widely scattered. And these leaders; these able workers, these co-laborers with the ministry in planting the banners of the cross on this coast certainly deserve a passing notice for the trials, labors, and sacrifices they cheerfully made for the cause of Christ.

Prominent among these stands Deacon James M. Fulkerson and his wife "Aunt Katy." Like Brother David T. Lenox, he was a natural leader. With very poor educational advantages, his inherent energy, and careful study, supplied the deficiency, until he was a man of unusual intelligence, which, with his keen perceptions, good sense, and clear foresight, set him forward as one whom it was safe to trust. Hence, both in Missouri and in Oregon he was a county judge, and a member of the Legislature. He was also a member of the Constitutional Convention of Missouri in 1845-6, and filled several minor offices in Oregon; in all commanding the respect and confidence of the community. He was born of Baptist parentage in Lee County, Virginia, August 28, 1803. His father moved to Missouri in 1817; he experienced religion in 1823, and was baptized in 1830 by Rev. David Alley into the Sardis Baptist church in Cole County, and soon after made a deacon. He came to Oregon in 1847, and settled in Polk County where he made his home during his life. His long and tedious journey across the Plains was made sad by the death of his beloved wife, who was buried near Green River, July 14, 1847. He had a large family, but married again in 1848. His last wife, "Aunt Katy," crossed the Plains in 1846 by the "Southern Route." On the road she buried her oldest son and his wife, leaving a young babe on her hands to care for; afterwards, two grown daughters died; and her husband also before she reached the settlements. From one of her daughters, Leland Creek (now called Graves' Creek) was named, she being buried there. Aunt Katy did not arrive until late December, and her next son died the next spring. She was very kind and in every way useful in sickness, and a great help to Brother Fulkerson.

On his arrival Brother Fulkerson identified himself with the Lacreole church, where his influence was soon felt, and in 1852, it gave him a license. His preaching was mostly as a supply in various parts of the Willamette valley, and very acceptable to the brethren and the community. His home was always a "Free Baptist Hotel," and he and "Aunt Katy" never appeared better pleased than when enjoying the visits of passing brethren. Such were more than welcome. He was one of the constituent members of the Willamette As-

sociation in 1848, and considered an Associational "stand-by" at nearly every session afterwards. He was one of the incorporators of McMinnville college, and for years a member of the Board of Trustees. He never neglected the duties of his positions. He was without pride or ostentation, and always introduced religion into his conversation; this was his most delightful theme. He never had an unkind word about any one; his mild, gentle, godly manner won the love of all. His counsel was often sought, and his advice had great influence. He acted consistently; popularity had very little weight with him. Was it right? Did it accord with God's Word? These were the questions. And every member had to be hewn to these lines and be gauged to this plummet. Having decided, he would not waver. He was true and steadfast in his attachments and friendships. If satisfied that his confidence was not misplaced, calumny and detraction only made him the more firm and adhering. In this he was tested, and he encouraged and sustained some in sore trials and great afflictions, when a kind word was exceedingly precious, and one could indeed realize and appreciate what a true friend means. More than one had cause to remember his sympathizing words when their souls were in deep waters. He and a few others like him will have a beloved place in many recollections; He was the stay, the support, the strong pillar of the Lacreole church, as well as a decided help to other churches. The brethren were glad for him to visit them, as his presence was a tower of strength. With Revs. Snelling, Fisher, Johnson, R. C. Hill, and afterwards with Revs. C. C. Riley, Hubbard, and others, he was their "right hand man;" an efficient aid in their work. His aid, sympathy, and prayers were sure in whatever his heart approved. In June, 1882, he was stricken with paralysis, but lingered with much suffering until May 31, 1884. He bore his sufferings patiently, his faith remaining firm to the last. He died victorious; both the church and the community felt that they had sustained a loss hard to fill. Aunt Katy followed a few short months afterwards, declaring that she saw the shining ones and her beloved husband awaiting her "across the River." They lie side by side in the cemetery near the church that they adorned with their presence and encouraged and cheered with their words of love and strength. May the Lacreole church long stand as a monument of their zeal and love.

10. DEACON JAMES S. HOLMAN. 1847

Deacon James Sanders Holman, of the Baptist church at Dallas, was another pioneer Baptist, whose delight was to do the work of the Lord. He

was one of the Aarons to sustain, or hold up the hands of the ministry, or to watch over the flock when no minister could be had. In matters of dispute, he always strove to prevent the things "that make for peace." He was known as a peacemaker. Like Brother J. M. Fulkerson, he was a self-made man, not having early opportunities for improvement. But by application he overcame much of this difficulty. He served three terms and a half as sheriff of his county, and two terms in the Legislature. In all, he won public confidence.

He was of Baptist descent; born in Tennessee in 1813; moved to Missouri in 1827; married in 1832. He came to Oregon in 1847, and settled in Polk county, where he lived until he died January 14, 1880. His wife has since followed him. He professed religion in 1829, and was baptized in Missouri. He was a deacon, both in Missouri and in Oregon. He was one of the constituent members of the Willamette Association in 1848; one of the incorporators of McMinnville college; for years a member of its Board of Trustees; in 1851 was chairman of the first Baptist Educational Society on the Pacific coast, and was one of the strong friends of educational effort. Whilst his health allowed, he was almost always a messenger to the Association, and was ever ready to give his sympathies, his prayers, and his money for its support. His soundness in doctrine, his earnest appeals, and his common sense, gave strength to his church, and confidence and assurance to those who labored for it. Plain and unpretending in his manner, conservative in his views, wise and prudent in his counsels, loving in his disposition, consistent in his walk, consecrated in his worship, honorable and upright in all his intercourse, a delight in his family, a noble example in his community, a shining light in his church, and a pattern in his denomination, it is no wonder that he lived beloved and honored, and died regretted. His last end was triumphantly glorious, for his refuge did not fail him. To use his own expression, he was "going home. Jesus was with him all the time." Of his children, one has served his county as sheriff; another, Rev. Preston Holman was a most acceptable Baptist minister. All are honored and respected, for they are following in the footsteps of their worthy parents, who taught them that their first duty was to fear God and obey the injunctions of the Savior.

11. DEACON JOSEPH HUNSAKER. 1847.

The year 1847 appears to have been prolific in the arrival of strong, energetic, uncompromising Baptists. Not the eloquent preacher, nor the keen,

logical debater, but the firm, trusting, unyielding one, who would persistently hold fast, and contend for "the faith once delivered to the Saints."

Doubtless God sent them here. Some believe that God specially directs the movements of His children. "For the hairs of your head are all numbered." And God, seeing the need of strong men, sent them. Their special work they did well, for God helped them. When Brother Hunsaker came to Oregon there were but five Baptist ministers on this entire northern coast, counting the two who came that year; and only one more until the fall of 1851. Three or four little churches, numbering half a dozen new members or so, each, struggling for existence, and a few Baptists scattered over the Territory. Whilst the ministers were going to and fro to gather up these scattered sheep, the churches endured hard work; they needed strong men to hold and lead them till they could have an under-shepherd. And here is where such men as Hunsaker, Holman, Fulkerson, Harlow, Cyrus, Leever, Rice, H. N. Hill, Claiborne Hill, Driskill, Lloyd, Myers, Warren, the Smiths, Pruetts, the Millers, Latourette, Failing, Williams, Lenox, Matlock, and many others found their work; these heroes of the cross, none of whom were ordained ministers, but all were able; who, with their noble wives, (for the sisters often did as much as their husbands), nobly and valiantly battled for the Master's cause.

Deacon Joseph Hunsaker was of Scotch descent, born in Kentucky in 1799, but came to Oregon from Missouri, and was a thorough, out-spoken Baptist. For years, he and Deacon Absalom Cornelius, with their wives, were the support of the Shiloh Baptist church. They labored to organize the little body, and bravely tried to keep it alive. Their faith was tried to the utmost. To say nothing of minor troubles, in 1854, their pastor proved recreant; a wolf in sheep's clothing. Then, when this matter was disposed of, and the church began to recuperate, a veteran deacon, who had stood shoulder to shoulder with Brother Hunsaker, lapsed into spiritualism. This was the hardest blow of all. It almost seemed as if the Lord permitted Satan to pour out his fiercest vials of wrath on the devoted little band in order to test their faith. The church dwindled, and many expected it to become extinct. But Father Hunsaker and his wife and the little band held the fort. Firmly and persistently with all the despairing energy and earnestness of a death struggle, they toiled, and prayed, and called on the Lord of Sabaoth for help, and their cries were heard and answered; The little church was saved. But just as the first glimmerings of light began to dawn, the Savior whom they had trusted and loved so long, said to them, "Your labor is done; Enter into your rest." First

she, who was indeed a mother in Israel, with half a county for mourners, such was her worth. And a little after, Brother Hunsaker followed to rejoice with her in the presence of their beloved Lord, but as they went, their mantle fell on their son, who has built up that church anew; and labored all over the coast as a successful missionary, whose "praise is in all the churches," for he has been instrumental during the last 40 years, as much as any man among us, in bringing souls to Christ. That little church has since had its vicissitudes; its trials and its triumphs; but it has never passed a darker period, nor one which more severely tried its faith and patience. A biography is unnecessary to show that Brother Hunsaker was truly a man of God, and that he did good work in planting the Cross on these distant shores. Yet a peculiarity or two may not be amiss. Amiability, or that kindness of disposition which is attractive, is a characteristic of the family. To love one another is their delight. Many a young man, a stranger in a strange land, was made to feel that this family was like his own; that Sister Hunsaker was nearly like a mother to him; a counselor, a friend. They were ever ready to help those in need; they never turned a deaf ear to distress. Nay, they anticipated, and the relief came before the cry. Many incidents of this, as well as incidents showing their anxiety for the prosperity and growth of the church could be given, but space forbids. The entire community had the utmost confidence in Brother Hunsaker. Once quite an improbable story was being told. A red-hot infidel, one who "neither feared God, nor regarded man," stoutly denied it. "But Mr. So-and-So says it is true."—"I don't believe a word of it!"—"But Mr. Hunsaker says it is so."—"Uncle Joe?"—"Yes."—"Well, it is no use to talk then. If Uncle Joe Hunsaker says it's so, it's so, and no mistake." His religion was a living religion; and so was that of his wife. It showed itself in their every day walk; in all that they said or did; not in loud professions, but in quiet, loving action. Their godly walk, their desire to honor their Savior in every thing was plainly manifest. To them, more than to any other, does Shiloh church owe its strength and prosperity in later years.

12. DEACON J. H. PRUETT. 1847

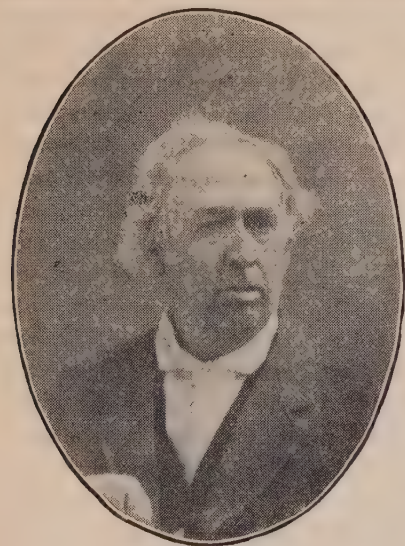
Deacon J. H. Pruett was born in Kentucky, February 2, 1820. When quite young his father moved to Ray, County, Missouri, settling near Richmond. He professed religion at the age of 23, and with his wife was baptized into the Baptist church at Richmond by Rev. A. P. Williams, about the last of December, 1843. In 1847 he crossed the Plains to Oregon, and set-

tled about three miles from where Gervais now is, where he resided until his death, except a short time at McMinnville while educating his children. He and his wife were constituent members of the French Prairie church; he was chosen a deacon. He was a Baptist of the primitive stamp, and his aim was to be a consistent, faithful, active Christian. His wife was truly a deacon's companion in every sense of the word, and was ever ready for any Christian work within her power. The family altar was erected early, and never neglected, and the Bible was a daily study. His home was always a place of welcome to the pioneer ministers and others. His son says: "Father never let a stranger pass if he needed rest or food, and he always interrogated him in regard to his soul's salvation. If he found him to be a follower of Jesus, a Christian interview was the result; If a stranger to the commonwealth of Israel, he was earnestly exhorted to flee from the wrath to come." Sister Pruett was called home March 5, 1865. Her death was calm, quiet, hopeful. Sixteen and a half months later, the husband and father was also summoned to the mansions on high. He died in the triumphs of a living faith. Of his children, Rev. W. H. Pruett is one of the most efficient Baptist missionaries of Eastern Oregon. Dr. J. H. Pruett, of Pendleton, and Dr. J. A. Pruett, of West Fall Brook, California, are active, wide awake Christians, filling honored positions in society. The two daughters are also live Christian workers. Considering the careful Christian training of the children, these results are no more than might have been expected.

13. HON. ROBERT CROUCH KINNEY. 1847

Hon. R. C. Kinney, noted as one of the patrons of McMinnville College, was born of Baptist ancestry, in Illinois, in 1813. He moved to Muscatine, Iowa, in 1838, and to Oregon in 1847. He had only common school advantages, but he had a natural business talent, and was very successful, engaging in large enterprises, by which he became wealthy. He was kind to the poor, just in his dealings, liberal to all. For a time, financially, he nearly carried the church at Salem, and gave it the parsonage adjoining its other property. He stood a firm friend to McMinnville College, and helped the institution through many trying times by generous gifts. He professed religion in Illinois, in 1833. He was a member of the Iowa Constitutional Convention; of the Oregon Territorial Legislature; and of the Constitutional Convention of Oregon. He married in early life, and had an unusually pleasant family, all of whom are Baptists. He died at Salem, March 2, 1875. All business was

suspended; the court-house was in mourning; and state officials wept at his funeral.



As a sample of his generosity, when death was near, his son, Dr. Kinney, was summoned at midnight to a distant town; the night was dark and stormy, and the son was reluctant to leave his father. But the father said, "He may be some poor man who cannot pay you, but you must not let him suffer." He once proposed that if the Central Association would put a missionary in the field to preach in the destitute portions of the field, he would put another missionary in the field and keep him there as long as the Association would keep their man in the field. His heart was in this work, and without any show or parade he delighted in God's work, being always

ready at every call that was for the advancement of the Redeemer's Kingdom.

14. REV. REUBEN DICKENS. 1848

If the good that men accomplish were measured by their intellectual ability, the results would often fall short of the actual truth. Especially would this be the case with some of the preaching in the early days of Oregon. It has been said that a sermon without a fault never accomplished much good. Often the illiterate man, full of faith and love for souls will move his congregation as no other can. His zeal, his spirituality, and his earnestness will accomplish a work that is wonderful, though his grammar be murdered, and rules violated in the delivery.

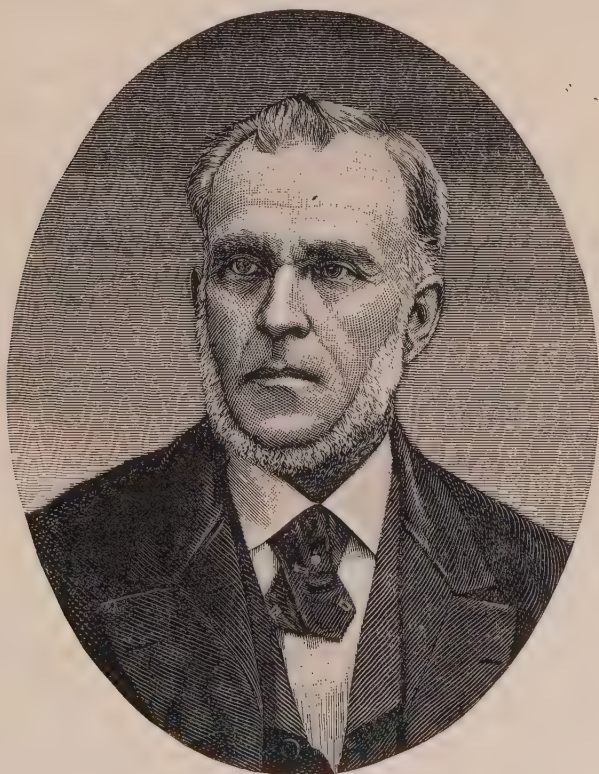
One of these common, uncultivated men is the subject of this sketch. Rev. Reuben Dickens was born of Baptist parents in Virginia, in 1799, and grew up with no school or educational advantages; acquiring what little he possessed after he was grown. He professed religion in 1830, in Missouri, and there being no Baptist church near, he united with the Methodists, but insisted on being immersed. He afterwards united with a Baptist church and

was baptized. He came to Oregon in 1848, and seeing the scarcity of Baptist ministers, the vastness of the fields, and the many calls for the words of Eternal Life, with none to offer them, his soul burned within him, and weak, and feeble, and ignorant as he felt himself to be, he at once began to tell from his own experience the story of Redeeming love. In 1860 he was ordained by the Pleasant Valley Baptist church, in Linn county. He was the pastor of that church for seven years, and of the French Prairie church for four years. Excepting these, he traveled at his own expense, preaching in destitute places. He always had a companion; usually Rev. Joab Powell, believing the Scriptural plan was to "go two and two." He delighted in this kind of work, and gave himself almost wholly to it until the infirmities of age compelled him to desist. He died September 3, 1878, and his wife died in May, 1879, both stricken in years. His children are all Baptists, and living in Oregon and Washington. As has been said, Brother Dickens was a man of little education, but his zeal, and earnest desire to win souls for Christ, to labor patiently in His service, won for him respect and confidence; while possibly, others, more highly endowed than he, would have failed to accomplish the good that crowned his efforts. He literally gave himself to the cause he loved.

15. DEACON L. D. C. LATOURETTE. 1848

One of the main supporters, a steady help, a strong man, ready and earnest for any good work undertaken by the Oregon City church, or by the denomination at large, Deacon L. D. C. Latourette stands prominent and conspicuous. In 1851 he was a pleasant, agreeable young man of principle and solid worth; one safe to trust. And from that time until his death in 1886, this opinion of his character or excellency had not changed, unless it was to increased confidence and trust. Brother Latourette was born of Baptist parents at Lodi, N. Y., in 1825. He had a fair education. He professed religion in 1839, and came to Oregon in 1848, taught a term of school at Forest Grove, made a successful trip to the California gold mines then returned to Oregon City. For a short time he engaged in the mercantile business, but in 1851, bought and settled on his farm near the town, and lived there until his death. He was twice married. His first wife died in 1864. His second wife is still living. Of his children, Rev. W. H. Latourette is the traveling agent of McMinnville college; Deacon D. C. Latourette stands high as a business man in Oregon City, a strong man in the church, and superintendent in the Sunday School. Deacon Latourette was one of the reliable helps

of the Baptist cause, especially at Oregon City, when labor and sacrifice were in great demand. God had blessed him with a judicious foresight, so that his business was usually successful, and he acquired wealth. All he regarded as consecrated to the Savior's cause. He was only a steward to account to God for his talent for his money making. He was prudent and careful, and watchful, yet the cry of the poor, the distress of the widow, the just demands of the



DEACON L. D. C. LATOURETTE

laborer; all these found a ready listener, and a cheerful response from him. At the time of his death he was the oldest living member of the Oregon City church. It was chiefly through his liberality that their large and commodious house was built (the 2nd house) costing about \$5000. He and Brother W. C. Johnson, and one or two others, for a long time nearly supported the pastor. He was an active Sunday School worker. All the denominational en-

terprises received his hearty and cordial support. He was a live, energetic Christian everywhere. He was a worker, and always desired to have a part wherever good was to be accomplished. His home was a house of prayer and praise, and whatever might be said of others, no one doubted the religion of Brother Latourette. He was thrown from a wagon by a runaway team, and his foot nearly torn off at the ankle joint. Gangrene set in and he died in a few days. But he was not unprepared. His death was peaceful, and his hope triumphant.

16. REV. RICHMOND CHEADLE. 1849

Rev. Richmond Cheadle was born in Morgan county, Ohio, in 1801. His father was a ruling Elder in the Presbyterian church. He had fair educational advantages; experienced religion about 1829; joined the Methodists, and was by them licensed; moved to Michigan in 1836; became a Baptist and united with a Baptist church at Monroe City, Ohio, in 1837; and was ordained in 1839. He preached in various places in Ohio and Michigan until 1843, when he moved to Iowa, and preached in different places, and traveled awhile as a Colporteur for the A. B. P. Society. He was also a Colporteur of the Society in Oregon.

He came to Oregon in 1849 and settled in Linn county, where he lived until he died, October 30, 1875. He helped organize the Santiam church, and was its pastor for some time. He also organized some other churches, and was active in helping the young churches to struggle along; preaching for them about once a month; mostly at his own charges. In his services he was methodical, sedate, dignified, especially in the pulpit, but in the chimney corner he forgot his august style and was genial and sociable. His carefully studied, and sometimes written sermons were mostly doctrinal, and well calculated to instruct; to build up and establish more than to excite enthusiasm. Hence by some he was not so highly appreciated as were other preachers with more "fire;" or, as one brother expressed it, "who had more religion and less doctrine!" forgetting that all true doctrine is religion, and that a church needs to be well instructed, or ground in the faith if it would have stability. But Brother Cheadle was a patient man, and plodded along, not weary in well doing, even if the results were not visible at once, and he was well liked, and was highly respected, if not quite so popular as some others.

About 1856, he became dissatisfied with the Baptists of Oregon, and asked for a letter of dismission to unite with the Congregationalists. The

church referred the matter to the Willamette Association for advice, and the conclusion was that it was inconsistent, and not in accordance with Baptist policy to give a letter to another denomination." Brother Cheadle, fearing to wound feelings by speaking bluntly, did not clearly define his trouble, but Rev. G. C. Chandler probably hit it very closely, by saying: "Brethren, my opinion is, that Brother Cheadle's trouble is, that Oregon is not New England." In other words, Brother Cheadle, with his strong Presbyterian rearing, particularly in regard to Sabbath observance, and the restraint of children, could not endure the careless ways of many of our early Baptists in this respect. These evils are probably incidental to all new countries, and great looseness is often painfully apparent to such as have been accustomed to a different training. And Brother Cheadle not being able to bring the brethren to his way of doing, nor of going to theirs, a collision was inevitable, until time and faithful teaching could correct the evil and harmonize the discord. But Brother Cheadle thought this impracticable, and went to the Congregationalists. Yet the old pioneer Baptists love to look back to the days when he labored faithfully among them, and love to respect his memory.

17. REV. W. S. WILMOT, M. D. 1850

Rev. W. S. Wilmot, M. D., was born in Kentucky in 1808. In his boyhood he embraced Christ and united with the M. E. Church, where he remained, until, after a careful study of the subject of baptism and church polity, he was convinced of the correctness of Baptist views on these subjects, and publicly confessed them in 1829, being baptized by Rev. J. M. Pendleton. In 1841, with his widowed mother and family he moved to Missouri, and practiced medicine until he moved to Oregon in 1850. He settled in Marion County and was connected with the Shiloh church for about twenty years. In 1859 he was ordained to the ministry. In 1870 he moved to Washington Territory. He spent some twelve years there and in Idaho, preaching as much as he was able, but much time was spent in writing a book entitled, "The Chromos; Five Books in One;" a kind of church history; but lack of means prevented its publication. In 1882, his afflictions forced him to seek a quiet home, and he moved to his brother's at Beaverton, Oregon. During the last months of his life he suffered greatly from some disease of the stomach, yet bore his sufferings day and night with patient resignation. For seven months the only rest he had was on his knees with his body across a lounge, in which position he fell asleep in Jesus. During these weeks of wearisome days and

nights he did not fail to impress every one who visited him, that he knew in whom he believed. To this sketch, abridged from one written for The Baptist Beacon, by Rev. A. J. Hunsaker, a few words are added:

"Dr. Wilmot was an active, earnest, devoted Christian. Although not ordained until 1859, he had been licensed some years previously, and had consecrated himself to the service of Christ. Nothing appeared to delight him more than to be at work for the Master. He was at all times one of the mainstays of the Shiloh church until his removal. During its deep trials and struggles, he, with a few others, stood side by side with Father Hunsaker, to keep up and sustain the apparently sinking cause. He could always be counted as one of the faithful ones. In early life, he was said to have been a very successful physician, but practiced little in Oregon, beyond a chance prescription for some special friend, and these were without charge. He was well read, and understood his business, but "didn't want to be bothered with it." His whole heart was with his Savior and with His people, and there he wished to labor. As a pulpit speaker he was not a success. He was sound, thorough, and sometimes deep, but his delivery was poor. He could write ably, but another could read his product better than he could himself. All respected him, and he usually had fair audiences, because he always gave food for thought and suggested ideas that would bear study and investigation."

He never married. It was said that an early trouble had effected his brain, but none ever knew. He had some queer idiosyncrasies; some liked him; every one respected him; every one laughed at him: and at times, every one was more or less annoyed by him. But he was always welcomed, and if any one was ailing, or the children "out of sorts," he usually soon set things to rights; and all recognized him as one who, in his quiet way, helped to do a great deal of good to our feeble Baptist churches in Oregon.

18. DEACON GEORGE P. NEWELL. 1850

Among the early Baptists of Oregon, George P. Newell was the "Sweet Singer in Israel." True, there were many most excellent singers with us, but "Professor Newell" taught music. He made that his chief business the most of his life, at least after he came to Oregon; and he made it his special business wherever he went, to have good music in the church. Whether in vocal or instrumental music, he was "at home." But he was equally as zealous in other church matters. He was a live, wide-awake Christian, and "so far as within him lay," was always ready for any good work. For fifteen years he was one of the efficient deacons of the Oregon City church. At every place where he lived in Oregon he made an influence felt for good. He was one of those men who could claim no land as his birthplace, being born at sea in

1810. His mother was a Baptist; his father an Episcopalian. He was converted at Bradford, England, and united with the Baptist church at that place. He had a Grammar School Education, including Latin and French. He afterwards came to America, and was ordained a deacon by the Baptist church at Kalamazoo, Michigan. He was one of the first trustees of Kalamazoo college. He came to Oregon in 1850, and for three years was the Government surveyer and Inspector of Customs at Pacific City. Otherwise than that, he taught music, and labored to help build up the feeble churches. At church, his seat was never vacant except from sickness. At the prayer and conference meetings, his voice gave no uncertain sound. At the Associations, his speech was ever for Gospel truths and the rights of humanity. He was generous to a fault, and whilst lenient towards the errors of brethren, he would not deviate a particle from his own standard of Christian faith or Christian obligation. He ever tried to have influence for God, and all his words and action to tend in that direction. He died, rejoicing in Christ, November 13, 1886,

19. REV. GEORGE C. CHANDLER, D. D. 1851

Among the thoroughly educated men, men highly qualified to occupy any position, and rapidly rise to distinction, but who "forsook all," and left refined and cultured homes to "patiently travel across a continent, to plant the standard of the Cross in an "unformed wilderness" none perhaps on the North-Pacific coast stand higher than George C. Chandler. Rev. Ezra Fisher may stand by his side, as well as Revs. Snelling and Johnson, who, though not so well educated, nor so thoroughly trained, nor highly gifted, yet, "In labors abundant, in journeyings often, in weariness, in watchings often in hunger and thirst, in cold and nakedness, and in care of the churches," may well stand as his peers, with some later ones; all together forming a noble band of sacrificing, laboring brethren, who reflect honor on any age or country.

Rev. George C. Chandler was born of Baptist parents at Chester, Vermont, March 19, 1807. He was a farmers boy, and his early education, the common schools, and the academy of his native town. In that humble school house, he "first resolved to give his whole life work to Christ." He experienced religion in 1825, and was baptized into the Springfield Baptist church by Rev. R. M. Ely, and on May 31, 1829, that church gave him a license, signed by Rev. Ezra Fisher, then its pastor, and afterwards a fellow laborer with him in Oregon. He was ordained by the same church, September 5,



REV. GEO. C. CHANDLER AND WIFE

1838; and his old pastor, Rev. R. M. Ely, immediately after the ordination, performed the marriage ceremony between the new preacher and Miss Persis W. Heald, of Chester; thus doubly blessing him, as his wife proved to be indeed a true helpmeet to him in arduous labors of an active life. She is now living at Forest Grove, Oregon; her face furrowed by the hand of time, yet radiant with the memories of earth, and the light of heaven sheds brightness and peace all about her. Among the fellow members with Brother Chandler in this same Springfield church in 1831, were Rev. Z. C. Graves, LL. D., President of Mary Sharpe College, at Winchester, Tennessee, and Rev. Philander Taylor, of Freedom, Ill., who has baptized nearly 1000 converts; and in 1834, Rev. J. R. Graves, LL. D., Editor of the Tennessee Baptist. Indeed, that church appears to have been prolific of young converts, many of whom afterwards rose to great prominence in the denomination. Brother Chandler attended the school at Hamilton, N. Y., and although in the class of 1835, he did not graduate, as he left it some time before the Commencement to attend the Newton Theological Institute, where he graduated in 1838. He received his degree of A. M. from Columbia College, N. Y., in 1844; and his degree of D. D. from Franklin College, Indiana, in 1853. Soon after graduation he was ordained, married and moved to Indiana, where his preaching really commenced. Mrs. Chandler tells how, and why, they went to the "Far West."

"Mr. Chandler did not come out to Indiana under appointment of any society, but we came, (means being furnished by our parents,) by the invitation of two brethren belonging to the small church at Terre Haute. The invitation was sent to the Principal of the Newton Theological Institution, just before Mr. Chandler graduated, and the only offer or promise made by them or any one else was, that any young minister from that institution, who would come out and preach for them should have his board for one year. With no more for earthly encouragement, we started out at our own expense, and arrived at Terre Haute in 1838, with two or three dollars left in our pockets."

But the Brethren also boarded Mrs. Chandler, she teaching a school. Here was faith, trust, and a willingness to give up all for Christ. Coming to Indiana in 1838, with only the canal boat and the stage coach, and the probable lack of comforts and conveniences after arrival was a vastly more serious matter than coming to Oregon is today; but now we rejoice to know that owing to the transcontinental lines of railroads, and also to the great improvement in the circumstances of brethren, our missionaries can come in comfort, and if worthy men, by the aid of the A. B. H. M. Society with a reasonably good prospect of a fair salary until their churches become self-supporting. These

times of danger, rough usage and privations, are as a rule, things of the past. In 1839 Brother Chandler accepted the pastorate of the First Baptist Church of Indianapolis, where he remained for four years, at a salary of from \$300 to \$400 a year. He was then chosen president of Franklin College, Indiana, where he remained until 1850. Among his students was Rev. J. S. Reed who came with him to Oregon, and Rev. C. W. Reese, A. M., who afterward labored long and well for the Baptist cause in Oregon and Washington. Rev. D. J. Pierce, D. D., describes an incident in Brother Chandler's labors in Indianapolis:

"Henry Ward Beecher, then the youthful pastor of the Presbyterian church, was his intimate friend, and in a somewhat humorous but highly commendatory letter dated January 12, 1876, thus remembers an incident of their pastoral relations. Brother Chandler and I were good friends, and when, as the fruits of a general revival, there were a number of persons of the Presbyterian, Methodist and Baptist churches to be immersed, it was agreed that the service should be a joint one. Rev. Mr. Goode, (Methodist), Chandler, (Baptist), and myself (Presbyterian), repaired to the bank of White river, on south border of Indianapolis where 3000 people were assembled. The day was fine. The western sun threw the shadow of the trees upon the river. It was good-naturedly agreed among us, that as immersion was distinctively a Baptist method of the ordinance, Brother Chandler should take charge of the general service, and go down with his candidates first. Accordingly he selected and gave out the hymn, (it was the wettest kind of a Baptist hymn). Brother Goode and I waded through the hymn as best we could, and as one of the deepest stanzas was given out, I saw Chandler look smilingly out of one corner of his eye at me to see how I relished it. But I sang every word and so did Goode. Brother Chandler was much esteemed by Christians of all churches. Commend me to him with affectionate remembrance.

Truly yours,

"HENRY WARD BEECHER."

Mrs. Chandler says that Mr. Beecher's memory was at fault. Mr. Chandler declined, and the others baptized their candidates first.

In response to the urgings of Rev. Ezra Fisher, Brother Chandler came to Oregon in 1851, his expenses being partly paid by the A. B. H. M. Society, and in part by Rev. J. S. Read, one of his pupils at Franklin, just graduated and who came with him. He expected to take charge of the college at Oregon City, but the effort there was premature, and although a large building had been erected and partially completed, and a liberal donation of land secured near the city, yet after a short struggle, it was abandoned, and Brother Chandler settled on a "claim" about twelve miles distant, making his living from his farm, and preaching for the feeble churches in the destitute

places of Oregon. For several years, his circuit reached some sixty miles from home. He had regular appointments at Oregon City, French Prairie, Santiam, and Shiloh churches, besides occasional appointments at Molalla Prairie, and other destitute points; sometimes he walked as much as fifteen miles to an appointment; sometimes in peril from unbridged, swollen streams, but always meeting the scattered few who met in log school houses to hear the Word of God. He assisted in the building of respectable meeting-houses at Oregon City, Portland, Salem, Amity and Eugene. He met first with the Willamette Association in 1852, and the impressions he made on that body were lasting. In April, 1858, he was called to take charge of McMinnville college, and was its first President. He also preached at Amity, and at other places in the vicinity, whilst in charge of the school. He taught at Oregon City, McMinnville and Portland about seven years; and for a time a private school at his own place. The balance of his time until he was stricken with paralysis in 1874, was devoted to the churches, and to the cause of Christ generally; preaching constantly as the providence of God seemed to direct, much of the time with little compensation. He was pastor at Amity for fourteen years. At that place, and at Oregon City were his longest pastorates in Oregon, but he urged all his churches to support their pastors so that they could devote themselves wholly to the work. After his first year in Oregon he was not aided by the A. B. H. M. Society until 1872, when he was appointed to work in Washington county with Forest Grove as head quarters. He never would fix his own salary for preaching; the church had to do that; but when, after careful consideration, the church had fixed the price, he wanted it; but did not always realize his expectations. He never refused a church because his salary was small, if in his power to serve it. He once said, "If twenty-five cents is all the church can pay, I'll preach for it all I can, but I want my twenty-five cents." He contended for the principle of paying pastors, and not for the money.

Among his pupils during the three years and a half at McMinnville, and who have made their mark are Revs. C. P. Bailey, J. B. Foster, Preston Holman, E. K. Chandler, D. D., Franklin Johnson, D. D., Hon. W. Lair Hill, A. W. Kinney and his brothers, Hon. T. H. Brents. Brethren Chandler and Johnson went East; the others, so far as known have lived on this coast. On the Plains, he was the same earnest, consistent Christian he was ever after. Every old Oregonian knows that the genuineness of every man's religion was tested there. The most of his company were Baptists. They stopped every Sunday, and Revs. Chandler or Read preached, until they reached Green

river, when some of the company becoming impatient, pulled away; but all got through in good time.

On his field in Washington county he found the remnants of three Baptist churches without pastor or leader; also other points demanding attention; more than one man could give, and his burden was heavy. About the close of his second year on this field, Rev. Ezra Fisher, at The Dalles, was called to his reward, and on being asked to fill his place, Brother Chandler said "Yes. I have followed Brother Fisher all my life, and I shall soon follow him over the river." He preached his first sermon, and his last, November 22, 1874, from the text, "I can do all things through Christ who strengtheneth me." His divisions were, (1) The Christian's ability; (2) The Source of his Ability. One who heard him, says, "It was grand; it seemed almost as if he brought the strength of heaven to us." After the sermon he talked a little to the Sunday School, and sat down to wait for the closing exercises. Whilst they were singing, "We are watching on the shore," he dropped his book. No special importance was attached to it, supposing he dozed. But he was paralyzed, and speechless. He never spoke again, though he lived afterwards a little over six years, cared for by loving hands. He could communicate only by signs. He was patient, enjoying the visits of friends, and especially that of young friends who would come and sing for him. He died January 19, 1881. At his funeral, the pastors of the different churches in the place were present, and his pastor, Rev. E. Russ, preached the sermon, from John XVII, 21.

To speak in a general way; in the language of another: "He did not make friends as rapidly as some, but when he made a friend he seldom lost one." As a preacher, he was far above the average in ability. His points were always well taken, his arguments clear and conclusive. He never failed to interest his congregations; he seldom took manuscript in the pulpit. His voice was clear, and often mingled emotional with the doctrinal. He was a minute man, that is he began and closed on time. He once said, "I will begin the services on time if I have none but the Lord to talk to; and will close the services when I am through, if one-half the congregation is just coming in." Yet he sometimes had a written sermon, and usually had rather a full skeleton; he combined the doctrinal, the practical, and the earnest appeal; often, all in the same discourse. In managing difficulties, some of his peculiarities were very prominent. First; if necessary to speak against any one he always strictly confined himself to the point at issue. No side issues were allowed. Secondly; if forced to speak against another, he would always manage to

say something complimentary about the offender. He would tell as little of the evil, and as much of the good as possible. Not that he would condone a serious offense, but the good must be told and have its weight. And thirdly; in his own troubles, when a matter was settled, it was never even hinted at by way way of reproach; further he was ever ready to do a kindness to one who had offended him. He said he once found it hard to love an enemy, but by the Grace of God, he had learned the lesson. For years he was moderator of the Willamette Association, and often chairman of leading committees, and Rev. D. J. Pierce, D. D., says of him, "He never sought prominence, but followed a free policy of bringing other workers into the more prominent fields, while he pushed into the wilderness for new conquests." And the Willamette Association in 1881, says:

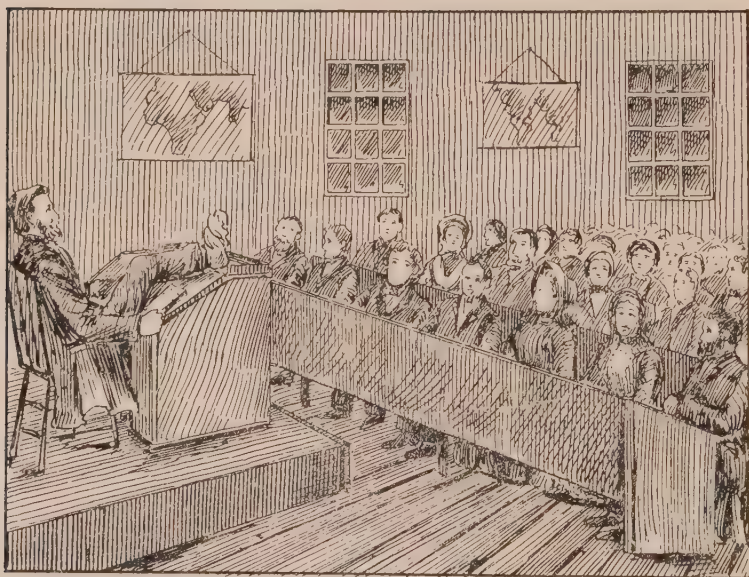
"In every position in life which he was called to fill, he showed himself a man of God; strong in his convictions of truth; devoted to every interest of his cause; ardent in his zeal for the Master's service; tender, and faithful, and true, in all Christian sympathy and love. His large natural ability and liberal culture every where commanded recognition and respect, and bore fruit in the large efficiency of his service, both as an educator and preacher. Since God has taken him to his rest, his memory lingers among us as a benediction and an inspiration."

And his pastor, Rev. E. Russ, thus speaks of him:

"His love for the cause and the service of God was strong and abiding. No labor was too arduous, no sacrifice too great for him to attempt. He gladly counted all but loss for Christ. His confidence in the truth and promise of God never wavered. His manner of presenting truth was clear, forcible, and often original. The Gospel, to him, was a glorious reality; hence his preaching was no uncertain sound. He loved the lineage of Christ wherever he saw it. Missions, both home and foreign, had a large place in his affections and plans. After paralysis had silenced his tongue and caused him to lose interest in many things, his interest in the cause he loved so well did not falter. His aid to missions was continued. His favorite songs, among which was, 'Beyond the smiling and weeping I shall be soon,' sung by loving friends, continued to shed a balm on his stricken heart, and send forth tears of joy from its ever flowing fountain. Though qualified for the highest stations in life, his great sympathy for the poor, and his deep humility led him to the lowly and neglected. Though he is now in glory, yet he lived and long will live in the memory and affections of loving hearts that have been strengthened by his presence and guided by his counsel. Thus a noble life has left its radiance on the cause of truth, while another attraction is added to our eternal home. Though we mourn our loss, yet we do rejoice in his eternal gain. At his funeral a large congregation attested their great respect for him, and their sympathy for the broken circle, whilst prayers ascended from many hearts that the circle might be restored in a better world."

An incident or two showing his devotion and energy will close this sketch. At one time, one of his ankles was covered with boils and he could not bear his foot to the floor, such was the pain. He had an appointment 26 miles distant and the only way for him to go was on horseback. He took an old, gentle horse, slow and sure footed, mounted him, got his sore foot on the horn of the saddle and in this way rode to his church; had to be helped off his horse and into the house; and sat with his foot on the desk before him and preached to his congregation! And this against the protest of his family, and to a church paying him less than \$100 a year for once a month preaching.

Many other loving traits of Brother Chandler could be given as the results



FILLING HIS APPOINTMENT

of several years of intimate acquaintance, but the limits of this work forbid. But it would not be just to close this sketch without a few words relative to the sharer of his cares, anxieties, labors, and sacrifices, along life's journey; to wit, Sister Chanler. From the day when, just married, she made her "bridal tour" to the wilds of the "Far West," to assist her devoted husband in spreading the tidings of the Cross, down to the present, sister Persis W. Chandler has been same; patient, kind, sympathetis, earnest worker for the glory of Him whom she

served. Wherever duty called Brother Chandler, uncomplaining, and with glad footsteps, she went, though the way was thorny, and the path rough. Wherever hardships, or sacrifices, or privations were required for the Master's cause, these, she was willing, nay anxious to share. She cheered, encouraged, and assisted her husband in his labors as only a woman can whose soul is in her husband's work. Her soothing tenderness did all that could be done to smooth his speechless pathway during the long years of that terrible affliction which closed his life. And of her it can be truly said that her husband blessed her and children honored her. She was one of the best nurses that ever sat by a sick bed. She always seemed to know just what to do, and how to do it. Many have witnessed her ministrations in their families when there was much darkness. Wherever there was distress, or sickness, or suffering within her reach, she was there. She lived for others. This was finely illustrated on the Plains, where usually selfishness predominated. A man in the company lost his wife, leaving him three or four small children; among them a young babe. Mrs. Chandler, although having enough of her own to care for, took the motherless one and cared for it, until, in a few weeks, the poor suffering waif, followed its mother. And all her acts of kindness are done so gently, and so unostentatiously that she makes one feel almost that she is hurt if the aid is not accepted. And this she does for Jesus' sake. She loves to do for Him and His cause. She is quiet, unassuming, retiring, and not seeking public notoriety; an earnest, consistent Christian worker. And wherever God indicates a field, there she is willing to labor with all her might. Not physically stout, but small and rather delicate, yet, by her system and winning ways, she has accomplished a vast amount of good. She appears to regard it as her work to do all the good she can, to relieve all the distress possible, to win all the souls to Christ that opportunity permits, and to show in her daily life the preciousness of Christ to one who trusts and relies wholly on Him. Rev. H. L. Boardman, in 1899 thus speaks of her on the eighty-fifth anniversary of her birth.

"She carries the burden of years with remarkable ease and grace. She retains the use of her faculties in an unusual degree of efficiency. Her mind seems as keen and clear as when, fifty years ago she came a pioneer to this western wilderness. Her face, furrowed by the hand of time, yet radiant with the memories of earth and the light of heaven, sheds brightness and peace all about her. She is rich in reminiscences of the early days of trial and sacrifice as she stood by the side of her sainted husband, battling for the Lord on the advance skirmish line of His army in the West. An hour of conversation with this sweet old saint, so young in spirit and heart, is an inspiration and blessing to any young disciple endeavoring to do for Christ in these later days of lessen-

ing difficulties and large accomplishments. May the Lord gently lead this saintly soul down the decline of this earthly life and grant her a sunset time all bright with the glory of the life heavenly."

20. REV. REUBEN COLEMAN HILL, M. D. 1851

Rev. Reuben Coleman Hill, M. D., was born of Baptist parents in Cumberland, now Russell county, Kentucky, March 27, 1808. In advanced age, his father was licensed. He obtained a fair education, both common and medical, mostly by his own exertions. He was married in 1833 to Margaret C. Lair, a woman who proved to be a blessing to him, and well suited for his diversified labors. He professed religion in 1833, being baptized by his uncle, Rev. Elijah Hanks, into the Knob creek church, in Maury county, Tennessee. He was ordained a deacon in 1836, and in 1844 was licensed, but for a time, preached little, though he thought his efforts were blessed with some conversions. But some good revival meetings, and the voice of his church crowded him forward, and he was ordained in 1846. The same year he moved near Keetsville, Barry county, Missouri, where his labors were very successful; his journal stating that he organized a church of eight members, which in two years grew to about one hundred. The doctor says, "The church at Keetsville received several Campbellites, and Methodists, and Presbyterians, all of whom I baptized, irrespective of their previous baptism." He also preached at Springfield, Mo., and Lafayette, Arkansas, where he witnessed some rich revivals.

In 1850 he came to California, preaching to emigrants on the road every Sunday, and located at Mud Springs, and commenced preaching on the first Sabbath using the shade of a large tree for a tent. When the rainy season set in, a building was secured for the services. There were several professors but Rev. G. W. Warmouth, who was one of them, says their stay was too uncertain to justify an organization. "The town left as soon as the diggings were exhausted," and the professors of religion were also scattered. Dr. Hill came to Corvallis, (then Marysville), in Benton county, Oregon, in 1851, and preached the first Baptist sermon in that place, and also the first Baptist sermon in Albany. He finally located in Albany, Linn county, and taught the first school there. He preached on Sundays the most of the time, either at Albany, or at Corvallis, or in the country. On December 25, 1851, he and Rev. James Isaacs, also lately arrived, organized a Baptist church of three members at Marysville, (or Corvallis). At the same meeting three united by letter, and three by baptisms. During the ensuing year nine were baptized,



REV. RUEBEN COLEMAN HILL AND WIFE

five received by experience, and several by letter. He also visited the churches at Shiloh and Lacreole, protracting the meetings at the latter place, resulting in six conversions, and a revival of the church. In 1852 he went back for his family, returning in 1853, and settled on a claim in Benton county, about three miles from Albany. He preached for the church in Corvallis until 1856, when the church divided to allow those north of a certain line to organize the North Palestine church, of which he was pastor for several years. In 1867 it reported one hundred sixteen members, but about sixty-five came from the Corvallis church.

In 1854 he organized the Good Hope church, near Albany, but in 1867, he, with other brethren, organized the first Baptist church of Albany. He was pastor of this church for several years, increasing its membership from ten to eighty-three. In 1856 at the Willamette Association, he had a heated discussion on the mission work, of which mention is made in another place. He was Moderator of the Central Association for twelve years. Being a physician, he had comparatively little time to prepare sermons; often being all night with the sick. He said he often went into the pulpit with a prayer to God to give him a message, and he never failed him. Sometimes he had to depend entirely on God; then, having delivered his message, he went from the church to the sick room, not taking time to eat; thus doctoring both soul and body.

His preaching was mostly doctrinal, closing with a practical application which was often emotional. He usually spoke extempore, though on controverted points, he would sometimes use a few notes. He read standard authors closely, but seldom made direct quotations. He was a fluent speaker, held his audience to his subject and generally had good congregations. As a minister he stood very high with those who knew him best. He would often state his points to be proven before making his argument. He was a fair revivalist, a good counselor, always seeking peace, conservative, where many would disagree, but would defend his own principles if conscience was at stake. He was a successful physician. He was familiar with the scriptures and his intellectual ability was considerably above the average. He had a good foresight and could very closely predict results.

He tells of some very interesting baptisms during his ministry. He had had some experiences with sick and deformed persons. Of such he said: "These taken from sick beds and baptized, suffered no inconvenience or relapse, but rejoiced in God, having peace of conscience in the performance of duty." Again he says:

"I have baptized six entire households, with not a baby in them." "One sister, 72 years old, who had been a member of the M. E. Church for more than 50 years." After the doctor was 70 years old he baptized a brother 74 years old. In 1867 he baptized his own wife, who had not previously made a profession of religion, and as she came up out of the water, she recited the 23rd Psalm with telling effect. Of his children six are Baptists, three non-professors. He baptized nine who became ministers of the Gospel. He thinks he baptized in all about one thousand persons. He was a man of deep convictions in all things, always loyal to the truth as he understood it, yet charitable towards those who differed from him. As a physician, it is said that he always had a word for the Savior at every professional call. He was a member of the Territorial Legislature for two terms; drew up the charter of McMinnville College, and from the time of its incorporation until his death, was one of the Board of Trustees. In 1870 he was made the financial agent of the college, and in two years raised for an endowment, in cash and pledges, some \$24,000, but some of the notes were not solvent. He also was one of the committee to secure the property, and he helped pay the heavy debt of 1860; his share being \$384. On his salary as agent he took four scholarships in the institution at \$500 each: three of these for the benefit of poor ministers, or of ministers families. He was a life director in the American Bible Union; a life member of the A. B. H. M. Society, and also of the Oregon Baptist State Convention; and a member of various other religious and benevolent societies. He was a frequent and welcome visitor to other associations. His labors for McMinnville college were the last of his active work. "His declining years were characterized by patient and cheerful waiting for the triumphal entrance upon his reward. His strong constitution gradually gave way to advancing years, but his mental energy held out remarkably until his last sickness." He died December 31, 1890. His wife had already "gone before." She died August 28, 1890.

For deep permanent work on this northwest coast, that of Revs. Vincent Snelling, Ezra Fisher, George C. Chandler, and R. C. Hill ranks with the first in importance. They all crossed the "Plains" by what was then called "The Ox Express;" Elder Snelling and Dr. Hill "at their own charges;" the others were aided more or less by the A. B. H. M. Society. They were emphatically the Baptist pioneer ministers of the North Pacific coast. Later men did good work, grand work, noble work; possibly they may have organized more churches, or baptized more converts; but these men, with their co-laborers laid the foundations of Baptist strength here, and they were well laid. They

appeared to have been specially adapted to this field, and to the circumstances, and God undoubtedly called them for this special work. Their monuments today are the living, prosperous churches which they first organized, or built up with such anxious care, through faith and earnest prayer, with trials, privations, and sacrifices, such as none but a few of the old pioneers who still survive can realize or appreciate. They had faults and peculiarities, as have the best of men, but their memory is precious notwithstanding. Some few of the older Baptists know these things, for they also were in the conflict, and they today delight to go back in memory and rehearse the things that God wrought through them. They delight to honor the faithful old heroes of the Cross, and to hold them up as models for later generations to imitate in faith, and zeal, and trust in God.

21. REV. WILLIAM SPERRY. 1851

Rev. William Sperry was a native of Kentucky, born of Baptist parents in 1811. He always lived on the frontier, and had very few educational advantages, his wife taught him to read after they were married. Yet he became a man of fair qualifications, well read, and a close student. He probably had a library as well selected as that of any of our preachers in Oregon, unless it was that of Rev. G. C. Chandler. And it was for study, and not for show. His father moved to Ohio in 1815. He married in 1829, professed religion in 1835, and was baptized into the Solady Creek Baptist church, in Lawrence county, Ohio. Soon after his conversion he was licensed. He moved to Iowa in 1840, and was ordained by the Bethel church in Van Buren county. Here he preached and planted several churches, and was the means of many conversions. He labored under the A. B. H. M. Society a year in Iowa, and also for nearly a year was the missionary of the Willamette Association in Oregon. He preferred the pastorate.

He came to Oregon in 1851 and settled near Brownsville, where he lived until his death, May 10, 1857. One of his sons, Rev. C. C. Sperry, followed in his father's footsteps, and is an efficient worker. His children are scattered over the Pacific coast; all Baptists. Some of them have filled important civil positions; all with honor and credit. Brother Sperry was an earnest, pleasant speaker, having great power seemingly in prayer, often holding revival meetings, or assisting others in doing so. He had a ready command of language, usually preached extempore, and his sermons partook largely of the spiritual. He was not noisy, nor demonstrative, could hold his audience, and

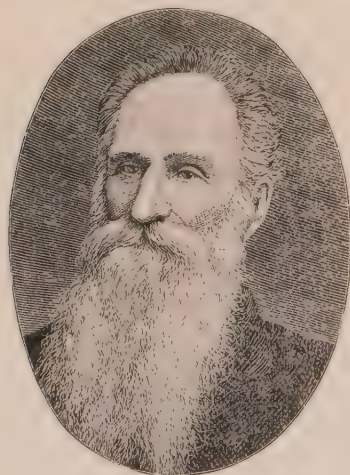
though plain spoken, rarely gave offense. He had the full confidence of every one. He was a good pastor, and extended his appointments some twenty-five miles distant. He was the pastor of the Pleasant Butte church from its organization until his last sickness; and all loved him. He was one of the pillars of the church, and it prospered under his ministrations. He contributed liberally for all its work, and left money in his will for its building. In fact, his family, and two or three others almost built its first meetinghouse, and nearly carried the church for several years. His death was peaceful, for he was fully prepared. Both the Willamette and the Corvallis Associations noticed his death by appropriate reports, and his loss was severely felt by the entire denomination. His widow, who had always been a true helper for him, earnest, loving, consecrated, and active in the Saviors cause; married again, and with her second husband, was as zealous as ever until her death in 1885.

22. DEACON LUCIUS W. PHELPS. 1851

Among the many strong members of the First Baptist church of Corvallis as well as a zealous pioneer worker, none deserves more honorable mention than Deacon L. W. Phelps. He was born of Baptist parents in Hebron, N. H., in 1807. He had a fair education, and when young, taught some; was careful and systematic; and was a man of strong decision of character. He experienced religion in 1830; he and his wife both being baptized at the same time. In 1851 he came to Oregon and settled in Linn county, but in 1887 moved to Newport, on the Yaquina Bay, where he died, January 12, 1887. Soon after coming to Oregon, he united with the Corvallis church, and for several years was its clerk and deacon. He filled several offices of trust in his native town; was a member of the Council in the Territorial Legislature of Oregon; and also filled several minor offices afterwards. He was a strong pillar of the Corvallis church, and could be relied on under all circumstances. Prudent and careful in counsel, exact and methodical in business, the church could trust him without hesitation, and with seldom a demur. He aimed at correctness in all church work, mourned at the carelessness and looseness often displayed, and as far as possible, tried to correct the evils resulting therefrom. He was thoroughly posted in denominational polity and forms, and therefore could be depended on in cases of doubt. His family relations were pleasant; his influence in the community was good; his friendships were many and warm; and his loss was deeply felt wherever he was known.

23. DEACON MAHLON H. HARLOW. 1851

Deacon Mahlon H. Harlow, one of the constituent members and main pillars of the Eugene church, and an active worker in those days when workers were few, was born in Berrian county, Kentucky, January 8, 1811. He experienced religion in Missouri in 1833, but did not make a public confession until 1840, when he united with the Washington Baptist church in Trenton, Missouri. He came to Oregon in 1851, soon hunted up a few Baptists and not long after the Willamette Forks (now Eugene) church was organized in his own house. The next summer, the church ordained him a deacon. He was ever after a sure help, a never-failing advocate and assistant of all true Gospel work, either at Eugene or Springfield, each but a short distance from his home, until the infirmities of age interfered very much with his activities.



DEACON M. H. HARLOW AND WIFE

He had eight children, all Baptists; some very active workers. One daughter, Miss Mima Harlow, for several years was the secretary of the W. B. F. M. society for the Corvallis Association, and has created a great interest for that work all over her field. She is an earnest, active, wide-awake woman, a pleasant speaker, and being very persistent in her labors, she has become one of the most efficient workers of that organization.

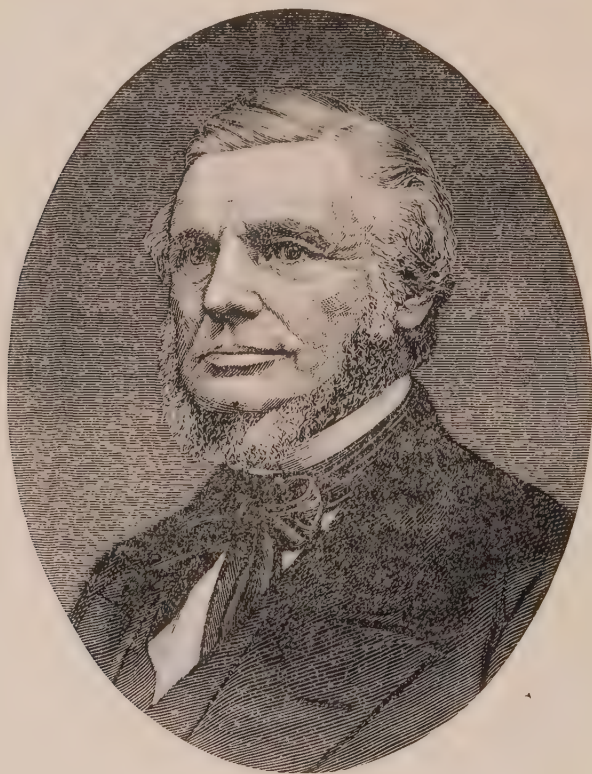
Deacon Harlow was one of the early settlers in Lane county, being the first county clerk. But he was also a faithful soldier of Christ, fighting man-

fully, giving himself heart and soul, to the building up of our Baptist cause in Oregon. Activity was his prominent trait. Whatever he felt to be his duty had to be done; and he had a true and willing helpmeet by his side to aid him in all his trials. The Bible was his guide and when he found a truth he was firm and resolute in its defense, believing it thoroughly. Though slow of speech, he was usually ready to tell of the goodness of God in the conference meeting, or the Covenant meeting. His convictions were deep and hard to change. He was very gentle and kind to his family; loved children and made them feel that he was their friend. He was liberal and benevolent with the poor and needy; had a host of friends and was "given to hospitality," especially to God's people, whom he and his family always tried to make "feel at home." His Christian life counted over four score, during which as he said, he "shined as a light in a dark place." He died in February, 1895, from a stroke of paralysis, and was about 85 years of age.

24. DEACON JOSIAH FAILING. 1851

Deacon Josiah Failing truly lived for the good of others. He was of German descent, born in Montgomery county, N. Y., in July, 1806. On his father's side, his ancestry were Lutherans; on his mother's side they were Baptists. He experienced religion about 1840, and was baptized by Rev. W. W. Evarts, D. D., into the Tabernacle Baptist church of New York City. He came to Oregon by way of Panama, in 1851, settled in Portland, and laid the foundations of a business that afterwards grew into the flourishing importing house of Corbett, Failing & Company. In 1853 he was chosen Mayor of the City and was one of the chief supporters and founders of the Public School System of Portland, his keen perceptive faculties, and Methodical intellect carried into the transactions of commercial exchange a lustrous integrity that was never darkened by a shadow of doubt, and gave universal confidence. He also carried the same common sense and pious zeal into all his religious activity. As soon as there were indications of accomplishing good, he was ready to assist, and to stand fearlessly for his faith. For years, he and his family, were practically the Portland Baptist church, yet he prayerfully and hopefully stood up to the work. His home was a "Baptist Hotel," and he was always ready to greet a true brother; and his wife, a woman of rare nobility and true Christian womanhood, gladly shared his generous impulses. With earnest, patient toils, together they labored and prayed to establish Baptist faith in their chosen city, and in time, he saw the result of their labors and

the answer to their prayers in a prosperous and growing church. And then he was called to his rest. He died August 14, 1877. But his labor of love did not end with his life. By his will, \$3000 was left as an irreducible fund, the



DEACON JOSIAH FAILING

interest to be used for missionary work within the limits of the Willamette Association, and under the direction of that body. Also a house and lot, the income from which was to be applied to missionary work in the city. This is worth from \$250 to \$300 a year. Meanwhile, "The Failing Fund" for an added endowment for McMinnville college, was commenced, and in 1886 amounted to \$7,122.50 which sum was to be held intact at compound interest until the aggregate sum amounted to \$15,000. His children now living

are still all supporters of the First Baptist church, and give hearty encouragement to all of its work; and nearly all of his family are, or were, Life Members of the A. B. H. M. Society.

The following action was taken by the Portland church September 30, 1877:

"Inasmuch as our heavenly father has called from his sphere of usefulness here, to the reward in heaven, our brother and deacon, Josiah Failing, this church desires to place upon record its feelings upon an event of so much importance in its history. No formal resolutions can express the sense of our loss in parting from one whose wise counsels, earnest labors, and generous use of the means which God gave him, have done so much, more indeed, than any other one person in establishing this branch of the church of Christ. His hopeful nature has helped to cheer when our hearts grew faint; his wise advice has often restrained our wayward course; his Christian life and character have been an incentive example; and his liberality has been as broad and generous as the calls of humanity upon it. As he lived, so he died; with a hearty cheerful trust in the Savior of mankind. But though his body be dead, his influence, his example, his labors, live and increase, a grand memorial of his life and character. One of the original founders of our church in this city, he lived to see it a large and flourishing body; from a constituent membership of fifteen, he has seen over 300 names upon its rolls; upwards of 200 of which are now active members. He has always been one of the most aggressive champions of that apostolic faith and doctrine of which the Baptist church is today the exponent. Whilst he was ever generous in his charity for all mankind, yet he was very conservative of the customs and beliefs which have been handed down from the early church, and jealous of all innovations that detracted from its honor and usefulness.

"Resolved; That this expression of our feelings be placed upon the records of our church as a tribute of our esteem and love, and that the clerk furnish a copy of this action to the family of our dear Brother.

"W. B. HALL, Church Clerk."

And Deacon D. W. Williams, his fellow worker, thus speaks of him:

"He was ever watchful and careful for the interest and prosperity of the church, and was ever ready to stand up for the doctrines and practices of the church, which have been handed down from Christ and the early disciples and apostles, as revealed to us in God's word; which he took as his guide, and which he believed to be the only sure word of promise on which he could safely rely, and hope for eternal life. He did not expect to be accepted on the grounds of his own righteousness, but he trusted in the righteousness of Christ as his only hope for salvation. He was solicitous that we should be sound and stable and not be carried about by every wind of doctrine, but having our hearts fully established and grounded in the truth, might grow up into conformity with Christ, and so be as individuals and as a church a light in the world. His anxiety for the welfare and prosperity of the church continued

until the last. His work on earth is ended. God has taken him to Himself. We hope his example will stimulate each of us to more faithfulness, more searching of heart to find out what Christ would have us do, and to do it with all our might, that it may truthfully be said of each of us, (as it can be said of Brother Failing), "He has done what he could."

25. REV. JOAB POWELL. 1852

Rev. Joab Powell, in his day, was unquestionably, the eccentricity of Oregon. He traveled all over the Territory, and was well known every-



REV. JOAB POWELL

where, and wherever it was announced that he was to preach, he was sure of a crowded house. He could "draw," certainly; the motive for coming was fairly questionable. He was of Quaker descent, born in Claiborne county, Tennessee, July 16, 1799. He had no education, in fact could read very poorly, and write scarcely at all. But though illiterate, he was by no means ignorant, as many count ignorance. He was profoundly versed in human nature, in later life knew his Bible so nearly "by heart" as to be practically independent of it, and his hymn book, or "song book," as he called it, he knew from cover to cover. He was largely supplied with good common sense, a keen perception and a full supply of "mother-wit." This with his close observation of men and things he sometimes used with tremendous effect, and would occasionally hit to hurt. It mattered not to him whether it was the Governor of the State, or the beggar on the street; some "hoodlum" raising a disturbance, or some church member derelict in duty; he "let drive" when they were least expectant, and in a way easily understood. Yet all would go to hear him the next time, and few animosities were created; each watching and anxious to see whose turn would come next. He married in 1818; professed religion in 1824; and was baptized into the Big Barren Baptist church, in his native county. He afterwards moved to Missouri, and in 1830 was both licensed and ordained, by the Salem Baptist church in Jackson county. This church was largely anti-mission, whilst Brother Powell was decidedly missionary. Hence, it was not exactly smoothsailing, and his ordination was hindered somewhat, but finally it was accomplished. He preached

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extensive'y in several counties of Missouri, building up and strengthening many of the churches. He usually traveled as an itinerant, taking some brother with him, for he believed in the Gospel rule of going "two and two." He had none of the polish of the schools, murdered the English grammar, and used figures of speech that were certainly original. Yet he did a vast amount of good. His sermons were full of earnest appeals, and he would exhort, sing, pray, and entreat, until his audience was sometimes in tears, and sometimes in smiles. During his life he baptized a vast number of converts. Few could excel him in pointed questions to reveal an impostor. It was seldom that he made a mistake. At Blue Springs, a County Judge, supposing him to be anti-missionary, said to him, "If you come here to preach to the sheep and lambs, you need not stop here, for we have no sheep nor lambs." Brother Powell replied, "My mission is to poor sinners." "Well," said the Judge, "We want you to preach for us." He did so, and built up a large church, baptizing between 150 and 200 into its fellowship. At one time he was impressed that he was preaching too much abroad, and not enough at home. He at once commenced a meeting near home, at which about fifty were converted. He baptized thirty-three in one day. The church grew until it numbered over one-hundred members. Once when preaching in the Umpqua Valley, he was asked why the brethren in the Willamette Valley did not send some of their big preachers out to the Umpqua. "Well," said Brother Powell, "I guess I'm about as big as any of 'm! Brother Bond may be a little bigger'n I am, but not much!" As either of them would tip the scales at from 275 to 300 pounds, the "big preacher" is perceivable. He came to Oregon in 1852 and settled in the Forks of the Santiam river, where he lived until his death, January 25, 1873. His large family are all Baptists, and he and his companion lie side by side in the cemetery of the Providence church, for which he labored so faithfully and so long.

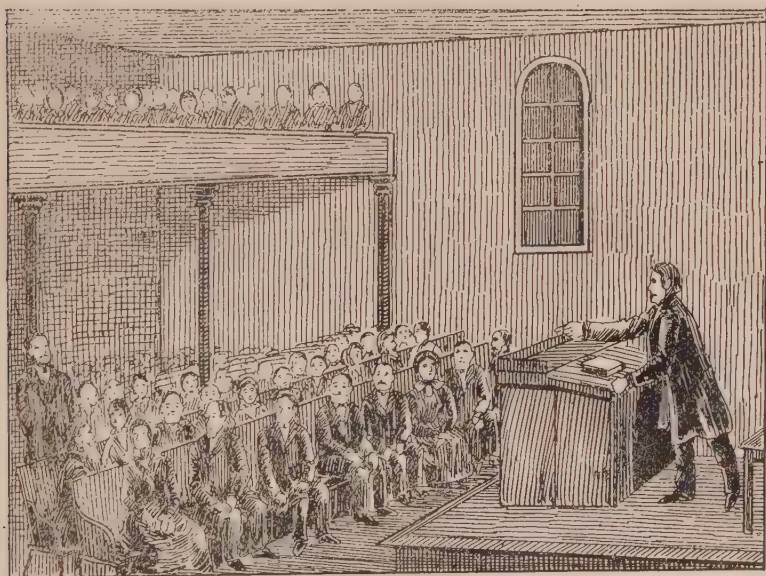
Brother Powell and Rev. J. G. Berkley were both pastors of the Providence church, both living near, but they worked harmoniously as they also did with Rev. J. D. South who came the next year. Brother Powell preferred to travel as an itinerant; Brother Berkley preferred the pastorate, and Brother South was indifferent. The church grew till it was one of the most important and influential in the Central Association, numbering about 400 members, among whom were several politically prominent men. Brother Powell also preached more or less for Good Hope, Washington, Butte, Pleasant Valley, Scio, and Sublimity churches. He would accept no compensation for preaching except the care of himself and horse. But before his death he

changed his views, and said he had done wrong in refusing pay, and that preachers should be paid if it was freely contributed. His preaching was usually practical or devotional, though he was no poor hand at doctrine. But as he said, his "mission was to poor sinners," he believed that he was especially called to preach to the wicked and profane; the hardest kind of sinners. With his ready wit and uncultivated humor, he was always ready for interruptions, disturbances, or emergencies. No matter how rough, or tough the crowd, "Uncle Joab" could manage it, and whilst many came to scoff, more remained to pray. True, there was much in many of his discourses to provoke laughter yet he never trifled with the truth, nor compromised with sin. Brother Dickens, or Brother South, or Rev. W. P. Koger were his usual companions in traveling. He had not the least hesitancy in striking at fashionable follies, or the popular vices and practices of the day, whether in the church or out of it. His sharp hits and pungent thrusts, expressed in his original and peculiar manner, gave rise to a multitude of most ridiculous stories of his sayings and doings, which were circulated all over the Pacific coast. Many of these were fabrications, and others, exaggerated out of all reason, yet many were well authenticated, and by no means wanting in pungency or originality.

The roughs, the toughs and the hoodlums, all knew him, and whenever he appeared they would at once urge him to preach for them. Having gained his consent, they would take him to the best hotel in the place and see that all accommodations for him and his horse were "first-class"—the best that could be had. Next, they would engage the largest audience room in the place and circulate the word that "The harp with a Thousand Strings," (one of his titles) would preach! This was enough. The room would be literally packed! Brother Powell would come in, bow his head awhile, apparently in prayer, and perhaps read a little to himself from his testament, perfectly oblivious of the gathering congregation. He would frequently rub his hand down from the crown of his head to his forehead, and in his later years complained much that his head was hot. He kept his hair so closely shingled that it stuck out like bristles. It was said that he was troubled with some disease of the head that affected his brain, but this did not prevent him from keeping the general thread of his discourse. His aberrations ran in other directions. When his audience had gathered, he would look around and say: "Well, brethren, I will sing you a little song!" All hymns were "songs" with him. If the hymn was familiar, the congregation would probably join with him; if not (and he never appeared to notice or care on that point) he would sing it alone. In either case, he would lean back, shut his eyes and give his voice full vent, and it was

no child's voice. His singing was not over-charged with either rhythm or melody, but it pleased him to sing, and no one ever complained. After singing, a short prayer and then the sermon; frequently a good one. This sketch would be incomplete without one or two illustrations. A most worthy Baptist deacon vouches for the following incident, of which he was an eye witness.

"Uncle Joab" had allowed the word to be circulated that he would preach in the "Court House Loft" of the town, and the room was densely packed. A prominent lawyer of the place, a smart man, and a perfect gentleman in deportment, but an incorrigible wag, had come in late, and missed a seat, or had given it to another and stood leaning against a pillar that supported the gallery. Something that the old man said caused him to smile. Brother



PREACHING TO SINNERS

Powell saw it and stopped in the midst of his sermon: "Young man! you feller leaning agin that post! you're the one I mean; you'd better go to praying than to be standing there a laughin at me, you poor, miserable sinner, you!" The crowd looked around and saw that it was the lawyer, and it was all they wanted. Same one called out: "That's so, Uucle Joab! Three cheers for Uncle Joab!" The cheers were given, and "Uncle Joab" proceeded with his sermon, but the lawyer never heard the last of it.

Another lawyer once asked him to preach in his town. In giving his reason for coming, he said that once a lawyer in Missouri asked him to preach for him but for some reason he declined. Soon after, that lawyer died and he was afraid he had gone to hell! So when Lawyer ----- asked him to preach for him, he was afraid to stay away as he did not want two lawyers to appear against him at the Judgment. Then for an hour he pictured before his audience death and the judgment as an assured reality.

At another time he had been privately invited to preach before the legislature then in session. He told them that his mission was "to preach to poor sinners, and now he felt that he was before the chief sinners of Oregon, and then "spread himself" in urging them to repentance as the only hope of salvation.

At another time he was holding a very interesting meeting with one of the churches. In the neighborhood was a Baptist—call his name Jones—who had a letter from some Eastern church, but would not put it in here; he took an active part in the meetings and was very zealous; in fact he was a live, energetic man, such as any church would be glad to have among its membership. But he refused to unite with the church. Brother Powell made several efforts to get him in but was met only by frivolous excuses. So one day he stopped suddenly in the midst of a sermon and said: "Breethering, I want to tell you what a curious dream I had. I expect you will think I dreamt it wide awake, and I sha'n't tell you whether I did or not. I thought I had a fine lot o' hogs, they were in splendid condition, in a good pasture, with fine picking, and I fed them well, and I was a flattering myself what a nice lot o' bacon I would have in the fall. Well, one o' them hogs got out into a summer fallow where there wasn't no picking at all. I tried to coax him back, but he wouldn't coax a bit! I tried to drive him, but hog-like, he couldn't find the hole! So I had to feed him to keep him alive, and he kept getting poorer and poorer. And whilst I was a working with him and a feeding him, and a trying to get him back with the rest, all of a sudden that hog turned out to be Brother Jones!" The point was plain, and Brother Jones came in!

But if the reader has got the idea that Brother Powell's sermons were made up of, or frequently interspersed with, odd conceits, or uncouth illustrations, or outrageous personalities, he will be very much mistaken. These were only occasional episodes. As a rule his sermons were as straightforward and decorous as any of the brethren, his educational advantages being duly considered. Almost from the start there was a clearly defined, logical line of thought plainly perceivable from first to last. True, he had a habit of intoning

his utterances, and when he became much in earnest his sing-song was very decided, and the "ahs" quite copious. But this habit, contracted in youth, attracted but little attention after it became familiar. The old man, through charity, was patiently allowed what in a young preacher would not be tolerated at all. And with all his defects and eccentricities his preaching, far and near, was followed by revivals of astonishing power. It was claimed that with his own hand he baptized nearly or quite 3000 persons. He was a straight, honorable, upright man. No breath of scandal ever reached him. Those who best knew him loved him best, and most highly appreciated—a work which has stood the test of time.

At one of the Associations he preached from the text "For thus it behooved Christ to suffer;" from which he tried to show that Christ's sufferings were an actual necessity in the plan of the Redemption; and, correcting his bad grammar and faulty orthoepy, and throwing out an occasional digression as irrelevant, the main body of his discourse was a connected, solid, able argument; such, that it is doubtful if many men could have surpassed it. Many of his thoughts, if not original, were new to the greater part of the congregation, and, put in his peculiar way, were at least suggestive. The sermon was certainly profitable in directing thought into new lines of study, and from any other man would have been regarded as a masterpiece.

At another Association, Brother Powell and Brother G. C. Chandler were stopping at the same place. By some means the two got into a warm discussion on some point of doctrine. Brother Chandler was cultured, educated, and full of "Authorities." Brother Powell was illiterate, uncultured and without "Authorities," except his Bible and hymn book. Brother Chandler would tell what Doctor this one said and what Doctor that one said. Brother Powell would tell what Dr. Paul and Dr. Peter and Jesus Christ said. His quotations were so pertinent that the hearers were of the opinion that Brother Chandler had about all he could do to keep even. At last about midnight he laughing said, "Well, Brother Powell, you and I are too old to change our views much on this subject. Suppose we quit and go to bed." "All right," said Brother Powell, "but we'll have prayers first, and I want you to pray the Lord that he will open your mind to understand the Scriptures." From the nods and smiles of those present it was clear this parting shot was appreciated.

26. REV. JESSE G. BERKLEY. 1852

Rev. Jesse G. Berkley was a Virginian, born in 1796. Of his early life little is known, except that he married in 1824. He came as an accredited Baptist minister from Missouri in 1852, and his pleasant ways at once won

him the confidence of the people; a confidence which he ever retained. He was chosen pastor of the Providence church at its organization, and served it at different times for several years. He also served the Shiloh church, and some others very acceptably, besides preaching at various points without churches; usually preaching somewhere every Sunday, and often going beyond his strength to meet the engagements that his zeal prompted him to make. He was intensely earnest in his preaching, and when he failed to reach his people by preaching, he would kneel and with earnest crying unto God in prayer, sometimes melt his congregations to tears while thus pleading. He appeared anxious to be always busy, working for the Master. But having a large family to support, he had to spend much time at his trade. (A painter). His sermons were altogether of a devotional cast, dwelling much on experimental religion. He wished to win souls. His ideal was that of the Apostle; to "persuade men." He rarely alluded to strong doctrine and then simply as a reference, yet he was sound and well posted, and he altogether avoided controversy. He sought peace and purity, and holiness. His earnest pleadings were backed by a holy life. It was his faithful preaching that laid the foundations for the first gracious revival in the Shiloh church, whereupon, over thirty were baptized. Among these was A. J. Hunsaker, afterwards so successful as a missionary. He was very sensitive, appreciating a kindness or feeling a hurt most intensely. He would yield before contending, and some brethren thought he carried his forbearance further than justice or Scripture required; but he seemed to realize and fully appreciate the Apostle's injunction, to "suffer wrong" before contending with a brother. A brother who boarded in his family several months, and had a good opportunity to learn him well, said that the more he knew him the more lovely did his Christian character appear; and that the entire family was one of the most pleasant that it was his lot ever to be thrown amongst. He was a man of fair education, and had a few choice books, which were closely read. But his delight was in the Word of God. He had a pleasant address, and a ready flow of language, and could interest almost any audience; not by his eloquence or learning, for he was modest and unassuming, and shrank from any thing like public notoriety; but by the easy simplicity of his style, and the direct adaptation of his truth to circumstances. There was never a complaint that a sermon of his was out of place. He always preached what was wanted just then. How he could always meet the present wants no one could tell. Every one loved him, and he loved every one. His attachment to his friends was very strong. There was no false pretense in Brother Berkley, and he never had two faces.

Like many other of the pioneer preachers, he preached for little or nothing, until at last, his home had to be sold to supply his needs. After his place was sold, he lived with his children, some of whom were able to care for him. He died August 24, 1872.

27. DEACON CLAIBORNE HILL. 1852

Deacon Claiborne Hill is another pioneer Baptist who made his mark. He was born in Tennessee April 17, 1802; professed religion and united with the Warm Springs Baptist church in McMinnville county. He moved to Oregon in 1852, settling near Brownsville, where he died in 1886. For



DEACON CLAIBORNE HILL

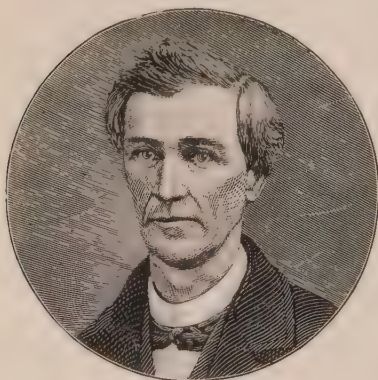
over sixty years he was a faithful, consistent, active Christian. He was one of the constituent members of the Pleasant Butte church, and for over thirty years one of its deacons. He was always remarkable for his zeal in religious work, and doubtless led many to Christ. At Associations and Conventions he was ever ready to contend for the truth, no matter how dark the prospect. For several years he was the financial agent of the State Convention, and without any salary, by his energetic perseverance he kept the missionary work alive and vigorous. In urging active work, he was a host; in resisting error, he was a Gibraltar. He knew neither com-

promise, concession, nor evasion. The old Baptists honored him for his conscientious adherence to principle. His children are all Baptists; one, Rev. Sterling Hill was a minister in Oregon. One grandson, Rev. C. M. Hill, was the general missionary of the State Convention, and now pastor of a church in Oakland, California; another grandson, Rev. G. W. Hill is a missionary in Japan; a third grandson, Rev. C. A. Woody, is the District Secretary of the A. B. H. M. Society for the Pacific coast. A son-in-law, Hon. A. W. Stanford, has been president of the State Convention and has also filled several high positions in the city, county and state. Brother Hill's hopes of heaven were bright and his end was peaceful. He lies beside his wife in the cemetery of the old church of which they were so long honored members.

28. REV. CLEVELAND C. RILEY. 1853

Rev. C. C. Riley was a warm, enthusiastic preacher. "He always had good meetings." Many of the old pioneers look back and sigh for the days "when Brother Riley was here." He was a revivalist; not in the modern sense of the term. He always kept his church in a good healthy condition, converts coming in gradually nearly all the time, though seldom in a crowd. The most of his converts were of the permanent kind. There was no clap-trap about him, nothing sensational, but a pathos and feeling that seldom failed to reach the hearts of his audience. His idea was that preaching was God's appointed means of saving sinners and that all side issues were unwarranted and unscriptural. He was simple, unassuming, unpretending. His modesty

amounted almost to diffidence; yet his true worth shone so conspicuously that it could not be overlooked. He was always willing to take a back seat and evidently much underrated his own abilities. At least brethren always gave him credit for more than he claimed.



REV. C. C. RILEY

He was born of Baptist parents in East Tennessee in 1818. His education was limited, but he read closely, was a careful observer, and was always stocked with a fund of general information. His flow of language was easy and natural he seldom made a blunder, misapplied a

word, or presented an incongruous thought. His elucidation of a text was usually so simple, so pertinent and so true that it was often wondered that it had not been seen that way before. Brother Hunsaker thus describes him:

"He was in the prime of life when he came to Oregon. He was not so profound a thinker or as good a sermonizer as some others, yet he was one of the best revivalists of his day. He had a way of presenting his thoughts that carried conviction to his hearers. Many successful revival meetings were held at different places in the state by him, and he was probably in some localities, the most popular preacher among us. He possessed some things peculiar to himself. One was, all his gestures were made with his left hand, and he always held his book with his right. When he became fully warmed up he would put his left hand to the side of his head and hold it there for perhaps two minutes, and when that hand moved again, one would always look for his clinching argument, and most earnest appeals."

He experienced religion and was baptized in Missouri in 1848, was licensed in 1849 and ordained in 1850. In 1853 he came to Oregon. He was very poor having a yoke of immigrant cattle, the running gears of a wagon, a wife, five children and was \$300 in debt! He went to work making rails to support his family, preaching on Sundays as he had an opportunity. He had stopped in the neighborhood of the Lacreole church, and the brethren soon found out his worth and called him to the pastorate, helping him as they were able in order that he could give a portion of his time to the ministry. After he had preached awhile, they bought a farm of 160 acres and gave it to him and thus located him in their midst, and a Methodist brother with a Baptist wife gave him a horse. This nearly spoiled him. He gave himself so much to preaching, that his farm was neglected and after a few years he sold it, but he never got rich by the operation. His whole heart was set on preaching, and not on farming or money-making, hence his farming was not a success, though the brethren wondered why, especially as his farm was good soil and well situated. But he had "higher work."

He organized the Union church, and at different times preached for the Lacreole, Union, Yamhill, Shiloh and French Prairie churches, and always acceptably. In 1869 he moved to Southern California, and at the latest advices was living near Los Angeles, at a ripe old age, beloved and honored as of yore. In 1883 some of the brethren, being desirous of again hearing their old pastor, invited him to make a missionary tour through the Willamette valley, which he did, and all were rejoiced to welcome him.

Brother Riley was an extreme, ultra Landmarker, and did not hesitate to preach his views whenever he thought it advisable, yet all would go to hear him, because his deep, unobtrusive piety gave him "favor with all the people." It was probably due to him more than to any other, that the Tennessee Baptist gained so large a circulation at that time in Oregon. And to his preaching, and to the circulation by himself and others of small, cheap Baptist books, which were then very scarce, may be attributed to a great extent the strong, decided Landmark sentiment among the membership of the Central and Corvallis Associations. His preaching was extempore, and he labored mostly in the pastorate, though sometimes he would travel as an Evangelist, and was equally as well liked and fully as successful in that work. But a church and its out-stations suited him best. He was very apt and ready to seize any passing event or circumstance and apply it to some point in his discourse. He could hold his audience well, even if he preached an hour. Sometimes in his warm discourses, some sister or young convert would get so "full and happy"

that their feelings found vent in shouting. It never disturbed him nor threw him off the thread of his discourse unless they all "got happy" and broke up his preaching, as was sometimes the case. But it was his delight to see them thus manifest their joy.

Yet with all his enthusiasm, Brother Riley would never engage in a pulpit discussion, beyond some short speech in a church meeting or at an Association. He declared himself incompetent, although the brethren thought otherwise. If any one in the chimney corner tried to assail Baptist faith or practice and accounted him an ignoramus, such an one soon found that he had made a grand mistake. Get him started, and the result was astonishing. Very few ever tried a second encounter. He had a small library of well selected books which he read carefully and studied closely. If the old proverb is worthy of heed to "beware of the man of only one book," Brother Riley was the man to beware of; for though he read more than one book yet his reading was not so extensive as to make him superficial. He could maintain his positions, but had to be almost cornered before he could be drawn out. His family are all Baptists, scattered over the coast. The infirmities of age forbid his preaching much, and he can get about but little, but he yet desires to do all the good he can until he is called "Home."

29. REV. GEORGE W. BOND. 1853.

Rev. George W. Bond was regarded as one of the Fathers in Israel and one of the strong pillars of the Baptist work in Oregon, and his labors, trials, and sacrifices for the cause of Christ were worthy of all commendation. Soon after he came here a brother found him splitting rails, and showing his blistered hands, he said: "I came here to work for the Lord, and this is what he put me at." "Well," was the reply, "if it is the Lord's work you should not complain; and possibly this discipline is to fit you for a more important work." "Perhaps so," he replied, "and I do not complain, though it is rather severe on the flesh."



REV. G. W. BOND

Brother Bond was born in Kentucky in 1818. His father was a Baptist

minister who, having come to Oregon, died in 1866. One brother, James Bond, was accidentally shot in 1849. Another brother was one of the pillars of the Halsey Baptist church. In his youth he had only common school advantages, but he improved in later life. He married in 1838, was converted in 1841, and baptized in Iowa by Rev. J. M. Post. About 1846 he was licensed and traveled and preached until May 30, 1847, when he was ordained by the Albia (since Princeton) church. In 1851-2, for 18 months he was under appointment of the A. B. H. M. Society in Iowa. In 1853 he came to Oregon and settled near Eugene, where he remained until his death from heart disease, January 9, 1880. Of his large family all were professors of religion. Three children are deaf mutes.

In early life he gave himself mostly to revival work, in which he delighted. Later he became corpulent and could not get about so easily and gave his attention more to doctrine and to the pastorate. But he was good anywhere. He kept a daily journal from February 1, 1852, to December 25, 1879. In Oregon he preached at different times for nearly all the churches south of Corvallis and Pleasant Butte, besides preaching in school houses.

He was pastor of the Eugene church about 14 years; of the Springfield church about 8 years; and of the Springfield and Halsey churches at the time of his death. He preached his first sermon in Oregon, October 9, 1853, and his last sermon October 26, 1879, thus making 26 years and two weeks of preaching in Oregon. In this time he preached 1307 sermons, baptized 81, married 58 couples, helped ordain seven preachers, helped organize five churches and four Associations, and was in the employ of the A. B. H. M. Society about four years. He also had about 100 manuscript sermons which he left to Brother Richardson. His last sickness was a perfect triumph. Brother J. C. Bushnell says: "As he talked to us of dying, of his past life, of his hopes beyond the grave, he seemed almost to speak to us 'from the other side.'" Thus the old fathers who have built up the cause in Oregon have passed away, and who are taking their places? Have not many of them left a vacancy that is not being supplied? Were they appreciated whilst living? Was their worth realized until after they were gone? Is it realized now?

As a preacher Brother Bond was doctrinal and practical. He had a strong intellect. His sermons showed study and appreciation. He always said something worth thinking about and his short sentences and clear and conclusive arguments called forth frequently such expressions as, "A strong man," "A sound preacher," "A solid discourse," etc. He often evinced deep feeling

and strong emotion which were responded to by his audience and produced more lasting effects than mere surface excitement. There was so much of the spirit of the Master in his sermons that he always left his audience in a better frame of mind than he found it. He could lay foundation work perfectly safe for others to build upon. He was one of the pillars of the Corvallis Association and he always met a warm welcome when he visited other Associations. He was a peace-maker and had remarkable skill, an almost intuitive tact in "pouring oil on troubled waters." He had an easy command of language and spoke rapidly but distinctly, and without manuscript, from a few notes, and always had good attention. His genial countenance, his tender admonitions, his earnest warnings, his labor and sacrifices for the cause, his prudent counsel and salutary advice will long be felt and remembered by the Baptist pioneers of Oregon. He "died with the harness on," but "though dead, he yet speaketh," and his teachings and influence are yet perceivable in the workings of many of the churches of the Upper Willamette valley.

30. REV. DAVID HUBBARD. 1853

Rev. David Hubbard was one of the sound, staunch Baptists, and a strong pillar of the church in the 50's and 60's. He was born of Baptist parents in Kentucky, November 18, 1795. His education was mostly studied out by fire light at night. He moved to Missouri, professed religion, was ordained and traveled quite extensively as a missionary of the churches in Missouri and Western Illinois until 1853, when he came to Oregon and settled in Clackamas county, but afterwards moved to Polk county, where he died June 14, 1866. His wife died in 1882. He preached for the Clackamas church, and for half a dozen or more churches in the Central Association, and much at out-stations. He had no stated salary, but went mostly at his own charges, and provided for his family by secular labor. He preferred the pastorate, especially in later life, the cares of his family and his poor health keeping him closely at home. He was well liked and regarded as sound, though he made but little noise. He was very tender in the pulpit, and studied to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth. His sermons were sometimes lengthy but not wearisome, and always good. He was apt in Bible illustrations, which usually enforced the doctrine of the text. He was systematic, and wanted every thing in order. His extempore sermons were always methodical, aiming at a point and usually hitting it, mingling doctrine and practice, and often very emotional

at the close. His strong forte however, was not so much in awakening sinners, as in confirming, building up, and establishing the churches. He was a safe counselor, a prudent adviser, and a good man. In the community he stood high; in the church he was a strong pillar. He could not put in as much time as he desired but preached all he could. He was a strict disciplinarian and somewhat inclined to be dogmatic. This sometimes caused a little friction, though nothing serious; but the careless ways of some worried him considerably. The Central Association in 1868 noticed his death and work in appropriate resolutions.

31. REV. R. D. GRAY. 1853

Rev. R. D. Gray was of Baptist ancestry, born in Tennessee, in 1805. He was a man of fair attainments which he used to good advantage. Himself and wife, a daughter and son-in-law, with several others were baptized into the Liberty Hill church in 1842. In 1843 he was licensed, and ordained in 1845. In 1847 he moved to Arkansas, where he preached and organized several churches. In 1853 he came to Oregon. Here he preached for the Pilgrim's Home, Palestine, and Corvallis churches; also in Lost Valley, and the Siuslaw Valley, and other points where there were no churches. For a few months he was an evangelist for the Willamette Association. Except for this short time he had no salary, but preached for the small, voluntary contributions of the brethren. In 1859 the Corvallis Association sent him and Deacon John Lloyd on a mission to Washington Territory, where, so far as known, he preached the first Baptist sermon by an ordained minister, organized the first Baptist church, baptized the first converts, and ordained the first Baptist minister in Washington.

His preaching was extempore, mostly doctrinal, and he preferred the pastorate, but traveled considerably as an evangelist; sometimes for his churches, but much of the time on his own responsibility. He was moderator of the Corvallis Association for eight consecutive years. He was pastor of several churches until his disease (dropsy) interfered so much that he had to desist from preaching. He died September 17, 1871. About three days before his death he commenced singing some of his old favorite hymns, and to rejoice, declaring that he saw some of his old friends who had gone before. He died gloriously, triumphantly. His children are all Baptists but one; one daughter married Hon. J. S. Slater, afterwards U. S. Senator from Oregon.

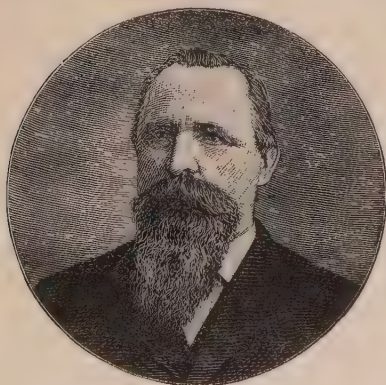
32. REV. JOHN D. SOUTH. 1853

Rev. John D. South made up in energy and push what he lacked in education. He was a man of strong physical constitution and robust health, and these with the desire to be always useful carried him almost everywhere within reach, if there was a prospect of work for Christ. He was born in Tennessee in 1805, moved to Missouri in 1825, was converted in 1832, baptized and licensed by the Bethel church in 1836. In 1845 he moved to Iowa, and was ordained in 1848. In 1853 he came to Oregon and settled in the neighborhood of Providence church. In his extempore preaching, his thoughts and the scope of his sermons may well be said to have been extensive and scattering. Some of his expositions of scripture were new and not found in any standard commentary. Yet his preaching was effectual, with numerous converts, permanent ones; and during his life he is said to have baptized over 800. He seldom alluded to his success unless questioned and gave God all the glory. He always lived on the frontier and had no education beyond the rudiments, but he more than supplied the deficiency by zeal and devotion. Sometimes he traveled as an itinerant missionary, often with Joab Powell and sometimes with Rev. R. Dickens or others. He was pastor of the Pleasant Valley church for about ten years, of Liberty church about six or seven years, and of other churches for a shorter time, besides preaching much for Providence church. He never got any stated compensation, but his churches each gave him about \$100 a year for once a month preaching. His family are all Baptists. His delight was in a revival meeting and he always went to one when within reach, and engaged actively in the services. He would work harmoniously with any one. In his last sickness his sufferings were severe, but he bore them patiently, saying that he was ready and only waited the Lord's time to go home. And in this frame of mind he fell asleep in Jesus. He died in February, 1884 and his wife died in 1881.

33. REV. C. C. SPERRY. 1851—53

Rev. C. C. Sperry is an exhorter. He tries to preach sometimes but he forgets his theme and gets off into an exhortation, which is his forte. When in his prime there was not a man in Oregon could excel him. With his earnest appeals, his sympathetic utterances, and his vigorous singing, he was a host by himself and could arouse the most apathetic audience. As some of the brethren said: "He was nearly a whole campmeeting alone."

Rev. C. C. Sperry was born in Ohio in 1830. His father, Rev. William Sperry, has already been noticed. He had good, common school education and improved his opportunities. He moved to Iowa in 1840, and was there converted and baptized. He came to Oregon in 1851 and settled near Brownsville, where he now resides. He had backslidden greatly, but aroused in 1853, and from that time was an earnest worker. He was licensed in 1857, and soon after moved to Shasta county, California, where he remained about four years, assisting in organizing two or three Baptist churches. He then returned to Brownsville, and was ordained by the Pleasant Butte church, and was its pastor until 1866, when he moved to Eastern Oregon and spent a year or two traveling for his health, going as far as Boise City, Idaho. But he was still on the move, staying a short time at several different



REV. C. C. SPERRY

places, until 1883, when the Brownsville church again called him and he went back to his old home, and preached for that church and its out stations until 1888. After that he was pastor at Halsey, Scio, Providence, and Harrisburg. He is still a stalwart, robust man and apparently has yet many years of active service for the Master.

His sermons are altogether devotional. He takes a skeleton into the pulpit, but when he gets into his subject he usually loses sight of aids in

his warmhearted appeals. He has an easy delivery and a ready flow of language, seldom makes a mistake, and his illustrations are apt. He has large social qualities which aid him much in his influence. Every one likes him because of his kindness and geniality. And he is always the same. All know where to place him. He is fearless and outspoken, with no catering whatever for popularity. He is honest and conscientious, and those who differ from him give him the fullest confidence and respect.

34. REV. W. P. KOGER. 1853

Rev. W. P. Koger was born in Kentucky in 1816; professed religion about 1832; moved to Missouri in 1836; commenced preaching in 1841, and

was ordained soon after. He came to Oregon in 1853, settling in Linn county and preached at various places in that and adjoining counties. He preferred the work of an evangelist, hence he traveled the most of his time, and was often assisting in protracted meetings, or preaching in destitute places. In 1864 he moved to Union county and settled at "The Cove," where he soon after organized a church, which was one of the three churches forming the Mount Pleasant Association at its organization. He preached for the Cove, and generally within the Grand Ronde Association until his death October 2, 1870; and as one of the pioneer preachers of Eastern Oregon did a good work.

35. REV. ANDREW J. HUNSAKER. 1847

Rev. Andrew J. Hunsaker is of Irish and Scotch descent on his father's side, and of English descent on his mother's side. Of his father, a sketch has been given. Andrew was born in Adams county, Illinois, January 10, 1834. When he was very young, his parents moved to Missouri, where they lived until 1847, when they came to Oregon and settled in Marion



REV. ANDREW J. HUNSAKER

county, about 12 miles from Salem, living there until their death. Andrew was subject to deep religious impressions from early childhood, and as he grew older, he sought to free himself by reading infidel books, but in vain. He was converted in 1853, and united with the Shiloh Baptist church, being baptized by Rev. J. G. Berkley. In 1854 he moved to Lane county, and in 1855 married a daughter of Rev. R. C. Hill, but she died in 1858, leaving him a daughter less than two years old. Meanwhile, he had moved back to the old home, and engaged in farming. In December, 1860, he married again.

He was early impressed to prepare himself for the ministry, but receiving no special encouragement, his par-

ents poor, and his educational advantages limited, he made them excuses for not entering on the work, and tried to satisfy his conscience by teaching in the Sunday School. After 16 years of hard struggling, he yielded, and was licensed in 1869, and ordained March 5, 1871, and for a time tried to farm and preach. His preaching was very acceptable to the churches. A part of one year he and Rev. J. W. Osborn Jr., were missionaries of the Central Association at \$500 a year, they paying their own expenses. At the end of their time, they found that they would have to assume a good portion of their pay themselves, and they are still assuming it. He was next pastor of the Pleasant Butte church for four years, preaching for it half the time. In 1875 he moved to Albany, and divided his time between that church and the Pleasant Butte church for a year, when he resigned at Albany. In 1877 he held a meeting of three weeks in McMinnville, at which were a number of baptisms. The church asked him to supply them once a month until December, 1877, when he moved there for all his time, resigning at Pleasant Butte. At McMinnville he expected \$800 a year; one-half from the A. B. H. M. Society, but this was not obtained, and the church assumed it for one year, and then paid him \$400 for one-half his time, and he preached the balance of his time for Carlton and Union churches. In December, 1879, he resigned to accept the work of general missionary of the Convention of the North Pacific Coast, and labored in that field for four and one-half years, under appointment of the A. B. H. M. Society at \$800 a year and traveling expenses. The Board then increased his salary to \$1000, but some complaining of his large salary, he resigned. During this time, he traveled on foot, on horseback, by stage, on boats, cars, wagons, and sleds, sometimes going as much as 40 hours without rest or sleep. From 1884 to 1886 he was financial agent for McMinnville college, in connection with some evangelistic work. Then for two years he was missionary for the Central Association, but also under appointment for the A. B. H. M. Society. In 1888 he was commissioned by the Society as pastor for Weston and Adams, and served those churches for ten months, when he resigned and returned to the Willamette valley and accepted the pastorate at Independence and North Palestine until the summer of 1893.

He says that he never attended anything above a third grade district school and therefore has "always had to work with a dull ax;" but he is naturally studious and has well improved his opportunities, and his "ax" is not "dull," or he has most wonderfully supplied its deficiencies by extra hard work. And if, from the first, Oregon could have had a score or two more of

such "dull axes," the Baptists would be able to make a vastly better showing than they do. He has given much time, and liberally of his means to the building up and fostering of McMinnville college; been a member of its Board of Trustees since 1885; and during that time was President of the Board for fifteen years. He has always been an advocate of higher education, and urges young men who have impressions to preach to seek the highest educational advantages within their reach. He is popular as a preacher. His pre-eminent social qualities largely pave the way for this. In preaching, he has an easy flow of words, and a pleasant and graceful delivery, with a kind of pathos which captivates his audience. He can seize and apply passing events and circumstances, and so group his Scriptural illustrations and proofs as to make his discourse very interesting. He is methodical and systematic, but not deep in logic or metaphysics. As a general missionary, he has traveled over the field north of California and west of the Rocky mountains, and is thoroughly posted as to its needs and capabilities. He is more than ordinarily good, either as pastor or evangelist. He is a good disciplinarian, and is most excellent, either as a presiding officer, or as a clerk; and hard to be surpassed in parliamentary tactics. In short, for any and all kinds of general work, he is a success; and probably the best man the Baptists have in the State for universal usefulness, and this is due more to his superior tact in adapting himself to circumstances than to his talent, though he is by no means lacking in talent. He is an earnest supporter of all missionary, educational, and denominational enterprises, and is justly regarded as a prominent man among the Baptist brotherhood of the North Pacific Coast.

Soon after he was of age, he was chosen as Justice of the Peace for his precinct, and re-elected some two or three terms, and it is said that no decision of his was ever reversed by a higher court. He was also a candidate for Sheriff in his county, but not elected. Lately, he was a candidate for Governor of the State, on the Prohibition ticket, and though he polled a heavy vote, no one expected him to be elected on that ticket, in Oregon. He claims to be a Landmark Baptist, but some of the brethren shake their heads, and think him not sufficiently outspoken, and intimate that he has "an itching for popularity." Be that as it may, in crises and emergencies he usually comes out on the "winning side." Yet in his denominational work, his course has been generally approved, unless in some special cases. He is President of the State Convention, (1900) and also fills other important positions, and is a large factor in our denominational work.

36. HON. HENRY WARREN. 1847—1853

Hon. Henry Warren was born in Nova Scotia in 1812, came to Boston, Massachusetts in 1833; to Illinois in 1836, to Missouri in 1841, and to Oregon in 1846. Here he settled not far from McMinnville, and died at McMinnville September 13, 1885. His ancestry belonged to the church of England, and he was raised in that faith. In 1852, whilst hunting for proofs for sprinkling, he suddenly found himself unconverted, and in March, 1853,



HON. HENRY WARREN

he found the Savior precious. Still he had no love for the Baptists. As he said, he had "always thought them a devilish set that ought to be exterminated." But in hunting objections to them, he again became convinced, and was baptized by Rev. Vincent Snelling into the Yamhill church. After this, his religion was his life. He lived for others. Pure unselfishness was one of his characteristics. Although called to several important stations in civil affairs, his Christian calling was first, and all other matters were secondary.

He was one of the first advocates and movers for McMinnville college.

His name is first in the charter of incorporation; he was a trustee until his death, and Secretary nearly all the time, and to his wise counsels and liberal contributions, the college in all probability owes its existence today. True, others may have given more money, but to his vigilant watchcare is due to a large extent, the preservation and appropriation of the contributions. The school was his pride, and its prosperity was his study. He was ever ready to labor and sacrifice for it.

The mission work had a large place in his heart. On this, his views were broad. Wherever there was a soul to be saved there he was ready to send the message. And in all the affairs of the church, in all the Associational and missionary gatherings, he was there to help. At home, he was the friend of the poor and the needy, of the fatherless and the widow. In the Sunday School his interest never flagged; as Superintendent or teacher he was

alive and gave energy and strength to all. Politically, he was deputy or sheriff of his county for nearly ten years, a member of both houses of the Legislature, Recorder of the U. S. Land office for ten years, candidate for Congress, Mayor and City Recorder of McMinnville, and in several minor positions. But amidst it all, he was ever ready to give any man a reason for the hope he had of a blessed immortality. He was never ashamed of his religion, nor afraid to show his colors. Nor was he gloomy or morose. His religion was a cheerful religion, full of humor, vivacity, and sunshine. His faith was unshaken and it gave firmness to his purpose, and stability to his character. He had misfortunes and calamities, but amidst it all he never wavered. For months he suffered from a painful disease, and his faith triumphed. His life was one of unflinching trust.

At his funeral were the Governor of the State and other officials, and people of all ranks, for he was beloved and honored by all. His loss to the denomination was great, for he was a pillar in his church, an unfailing support to the college, an honor to the Baptists, and a bright and shining light and Christian example to the world. Truly it can be said of him, that "when a good man dies the people mourn."

His widow was as consecrated to the service of Christ as Brother Warren, being actively engaged in the work of the W. B. F. M. Society, where full mention is made of her in connection with that work.

37. HON. WILLIAM CAREY JOHNSON. 1845—1854

Hon. William Carey Johnson, LL. D., son of Rev. Hezekiah Johnson, one of the earliest pioneer Baptist ministers on the coast, was born in Ross county, Ohio, October 27, 1833. He came with his father in 1845. He obtained a fair academic education, and has worked his way into eminence in his profession, (lawyer). He has been State Senator, District Attorney, and was an attorney of the United States in the case of the claim of the Hudson Bay Company for \$7,000,000 indemnity. In 1868 he married Miss Josephine DeVore, the first lady on the Pacific coast to win the degree of A. B., graduating in honor in 1868 from the full course at the Willamette University. He was converted in 1854, and baptized into the Oregon City church by Rev. Ezra Fisher. He at once took an active part in religious matters and church work, and soon became quite prominent in the denomination. Commencing in 1856, he was for years the clerk of the Willamette Association, and afterwards its presiding officer. He has also been President

of the State Convention, has long been a member of the Board of Trustees of McMinnville college, as well as their treasurer. He is a reliable, active worker in all Baptist interests, and his influence has perhaps been equal to, if not superior to that of any other man. Severe sickness, and perhaps other causes, have lately so impaired his faculties that he prefers to put others forward and to be more retired. Genial and affable, he can differ from brethren and still, retain their highest esteem. He is outspoken in his views, and scrupulously conscientious in both religious and secular affairs. In his profession, he always declined a case which his conscience could not approve. He knows nothing of double-dealing or chicanery. He does not carry two faces. He is an honest lawyer. The degree of LL. D. was conferred on him by McMinnville college in 1886.

Supplementary

The following tribute to our early pioneers, written by President H. L. Boardman, of McMinnville college, in January, 1901, will apply not only to those of the First Period, but also to many who came much later:

"While this is said it is not forgotten that many of those who have wrought most efficiently in the days gone by in our work on the coast have been men of very limited education. Our history has been made thus far in large part by men of great faith and splendid consecration, but who had little assistance from the schools. These men have been however, with few exceptions, men of sterling intellectual worth and fine natural abilities. Furthermore, they have been men whose time did not put upon them the heavy demands in the way of education which are imposed by the conditions of the present and the future. And finally, these are the very men, who, without exception are the first to say even of their own ministries here in the wild new West would have been far more fruitful for God had their educational preparation been more perfect, and who insist most strongly upon the need of the best training the schools can give for the ministry of the present and the future. If the above is a fair characterization of many of our pioneer preachers, it is also to be remembered that many of them were men of as fine scholarship and educational attainments as the Eastern colleges of their time made possible. We feel like stopping just here to pay a tribute to the pioneer Baptist ministers of the Pacific coast. Many of them have already gone up higher, to hear the great Head of the Church say to them, "Well done, good and faithful servants." Many of them are still with us, some being yet in active service among the churches. One and all, they were, and are, God's noblemen. They laid our foundations, and they laid them well. They toiled across the Plains

half a century ago, braving hardships and difficulties, utterly unknown to their children and grandchildren of the present day. They hewed out homes in the wilderness, and these homes became at once centers of prayer and religious influence in the scattered communities knowing little of those things. When facilities for transportation were most primitive they traveled far and wide with the Gospel message on their lips. They planted our earliest churches, built meetinghouses, fostered denominational interests when these were without material resources at home or assistance from abroad. They toiled and struggled, patiently and perseveringly, supporting themselves by the labor of their hands, seeing the possibilities of the future for this Western empire, and faithfully discharging the trust which God had given to them. If they were men of little education often, they were men of large faith and profound spirituality. We of the present are immeasurably indebted to the pioneers of our ministry for all that we most prize. May the mantle of our fathers fall upon us, their children. No amount of the equipment of the schools will take the place of the spirituality and the consecration so beautifully exemplified in the ministry of the pioneers. They were taught in the school of Christ, often in a remarkable degree. Such schooling is the prime essential of the successful ministry, and never more so than now. Failures in the ministry on the part of those finely educated are not uncommon. Young men, finding their work lagging, and their ministry barren of results, resign to spend a year or two in graduate study in some university as a means of enhancing ministerial efficacy, when the real need is a long course with Christ in the school of prayer. While insisting with all due emphasis upon the need of intellectual culture and scholarly polish, we are yet to remember that the minister's supreme dependence for the doing of his work is not on the might of rhetoric, nor the power of polish, but "by my Spirit, saith the Lord."

VI. RETROSPECTION AND DESCRIPTION.

"A history of the Baptist pioneers would be incomplete indeed without some account of the circumstances by which they were surrounded. Circumstances modify actions, and there are, and are yet, many things about the early Baptists that look very peculiar to the newcomer. True, their faith and practice were usually in accord with the denomination; but in methods of manifesting their activities, differences of opinion were frequent, and it was no uncommon objection to some proposed action, that "that was not the way they did it where I was raised." The way they did it in Ohio, or New England, or Tennessee, or Missouri, or some other place "where I came from," was then, and even now is often claimed as conclusive and the most potential argument. But the peculiar difficulties, privations, surroundings, and character of the early pioneers first demand attention.

"Much" of this is compiled from personal reminiscences and the State Pioneer Reports.

When Brother Lenox and his company came their were but two routes to Oregon. One was a long, tedious journey around Cape Horn, with the incidental dangers and weariness of a sea voyage. The other, for time and weariness, was nearly as long a trip overland, with ox teams about half the way, and pack trains the balance of the journey. Those who chose the latter route were exposed to the sands and storms of the desert, the danger from warlike savages, and the failure of teams to bear them through the wilderness to the land of the West. After the wagon road from Fort Hall was opened in 1843, and the road cut across the Cascade mountains in 1846, it still required nearly or quite six months' hard driving to make the journey. The poor immigrant often landed in Oregon with a few half-starved cattle, a broken-down wagon and a care-worn family. Completely discouraged and disheartened, with no possible chance to get back, he found himself in the midst of the rainy season (and those who have wintered here know what that means,) with the necessities of life exceedingly difficult to obtain. Of the comparative merits of the two routes, the boy's description of the two roads to town will be a pretty accurate one. "There arn't much difference; they're both bad enough; and if you take either one, before you get half way there, you'll wish you had taken the other!" But hardships and privations did not end with the journey. For a long time the only flour mill was at Oregon City. The streams were unbridged, and in winter, the roads impassable. Hence, unless supplies were obtained before the rains set in, flour could not be had, and bread was unknown. Wheat, husked and boiled, or peas were the substitutes. Tea, coffee, sugar and salt could be had by few. Sometimes vegetables could be had of those who had arrived a year or two before; and usually deer, or other wild game abounded. Stoves had not reached the Coast. The frying pan and the camp kettle were often the only cooking utensils. A tin cup, a tin pail, an iron spoon or two and a few tin plates supplied the table. Their hunting knives did the carving, and fingers took the place of forks. A woman who was one of the first here, (in 1842), once said: "I remember one time when the deer had run off into the mountains, and we were six weeks with nothing to eat but boiled peas without salt!"—"Pretty rough!" was the answer. "Oh!" she replied, "we young kids just fattened on it, but it nearly killed mother." As the lady weighed nearly 200 pounds, there was no doubting her first statement, and the last was not unreasonable. Buckskin suits and moccasins were the style of dress, good when dry; when wet, awful!

And an immigrant's appetite! A speaker, Col. Geo. B. Currey, at a pioneer's reunion meeting, said: "Who can forget or describe it? It was illim-

itable in its voracity, and then seemed eternal in its cravings. Even now, viewed from the realms of satiety and dyspepsia, it seems glorious in its robustness and courage. It would attack anything from fried salmon to boiled wheat and get away with it. It prescribed but one condition to the cook—plenty. The only word that it learned from the courtly Jargon was “muck-a-muck”. “Hiyu-muck-a-muck” was the la la la to which we went to sleep to dream of pots of flesh and kettles of potatoes.” The ordinary mode of travel was on the “hurricane deck” of a cayuse, or a mule. The cayuse was an Indian pony, seldom easily caught and comparatively worthless except for riding. The saddle pocket and leggins were a part of the necessary outfit. A heavy spur was indispensable. It often required a good rider to stick to the saddle, as they would “buck” furiously. The writer was once thrown by breaking his cinch (saddle-girth), and the animal sent him headlong into a pile of rails. The next thing he knew, he was covered with blood, nearly every joint in his body was sprained, and two men standing over him kindly inquiring if he was hurt! Luckily, no bones were broken. Rev. Vincent Snelling once met with a similar adventure. His pony “bucked” and pitched him head foremost into the muddy road, leaving a hole, where his head struck, as large as a half bushel measure. A man nearby came to see if he was hurt. As the old gentleman brushed the mud from his hair, he dryly remarked: “How fortunate that I lit in a soft place! See what a hole my head made.” His horse was caught. The preacher washed the mud from his face and head and went on to his appointment as if nothing had happened.

Trails and footlogs were the chief thoroughfares. The traveler sighted a point and steered for it. Streams were forded or swum according to the stage of the water. When the rains set in all travel ceased, for the roads were impassable. The houses were log cabins with puncheon floor and mud chimneys. In many places these dwellings were many miles apart; seldom less than a mile. But the people were uniformly kind and hospitable. Hotel bills were unknown outside of the towns, but every traveler carried his own bed. People were glad to meet each other, and extended a hearty and cordial welcome to either stranger or friend, and long were the social chats around the blazing fire, as, after the day’s labor or travel, they sat and entertained each other far into the night. There was no money in the country. Good merchantable wheat was a legal tender. Beaver skins were as good as cash. The difficulty was that the poor, worn half-starved immigrant had neither wheat, beaver skins, nor cash. Mail facilities were rare. A chance party going back across the plains or some vessel going around Cape Horn were the

mail carriers, and it took months to get a reply. The first regular government mail service was in the winter of 1850-51, and, after the steamship lines were established by the way of the Isthmus of Panama the mails were monthly, and 25 cents was the postage on each letter at that time. When the influence of the gold mines began to be felt early in the '50's matters improved rapidly. A few expressions are given from the Oregon pioneers at their reunions:

"I never knew so fine a population as a whole community as I knew in Oregon the most of the time I was there. They were all honest because there was nothing to steal. They were all sober, because there was no liquor to drink. There were no misers, because there was nothing to hoard, and they were all industrious because it was work or starve."

HON. PETER H. BURNETT.

And he might have added: "They were all contented because they could not get away."

"No one could undertake and prosecute to a successful outcome such a journey as the immigrants of the '40's did, unless they had energy, courage, perseverance and intelligence. In addition to these qualities the most of the pioneers were possessed of good, moral characters and many of them were persons of religious fervor and devotion and did not leave their religion east of the mountains, nor forget that profession and practice should be consistent with each other. Crime was almost unknown.

HON. W. CAREY JOHNSON, L. L. D. in 1880.

When the pioneers arrived here they found a land of marvelous beauty. They found extensive prairies, rich with luxuriant verdure. They found grand and gloomy forests, majestic rivers; and mountains covered with eternal snow, but they found no friends to greet them; no homes to go to; nothing but the genial heavens and the generous earth to give them consolation and hope. I cannot tell how they lived; with what tools and materials they built their houses; where they procured their plows and farming utensils; who furnished them with seed in the spring, or helped in the harvest, or how in their isolated condition they supplied the numerous wants of family life. All these things are mysteries to everybody, excepting those who can give their solution from actual experience."

HON. GEORGE H. WILLIAMS, in 1888.

"The story of the toilsome march of the wagon trains over the plains will be received by future generations almost as a legend on the border land of myth, rather than as veritable history. It will be accepted indeed, but scarcely understood, even now to those who made the journey, the realization of it seems half fabulous. It no longer seems to have been a rational undertaking. The rapid transit of the present time appears almost to relegate the story to the land of fables.

H. W. SCOTT, in 1890.

Rev. G. H. Atkinson, D. D., in 1888, thus speaks of the pioneer women:

"How true-hearted were those wives and mothers who left the comforts of home in the West, and risked all things to share the perils of the way with their husbands in the immigration of 1843, which saved Oregon. How grandly their spirits rose above trials, and losses, and sickness and death. When men were stricken down how bravely they drove on their teams, prepared the meals and cared for the little ones. Hard and slow was the trip in 1844. Food failed. Strong men were starving. Cattle were dying. The danger was of snow in the Blue mountains. A winter in the Indian country without provisions, or defense, or shelter. Some fathers went ahead with only gun in hand for game, with a biscuit or two in pocket in hope of finding supplies and returning for families. What a test of woman's courage was this, to be left behind with the children, a broken team and the small food supply. But they did not shrink from the burden.

"The immigration of 1847 was stricken with sickness. Many died and were buried on the way. Mothers kissed their children for the last time, far out on the plains and among the mountains, and there they lie in unmarked graves. Husbands and fathers lost their lives in the struggle with disease and the hardships on the way and committed wives and children to strangers' care. There many a woman rose up to do the work of the man and bear the weight of the whole family. That was the year of the great massacre in which Dr. Whitman and Mrs. Whitman and many others fell, sending dismay among the settlers. Women then stood strong and nerved man to make defense and avenge the crime.

"Her deeds have been in silence. Her toil has never ceased. Her love and faith have never failed. Man owes to her his strength. She fired his courage, nursed his patience, cheered his hopes. If he won a crown as the founder of new states, she wove the golden chaplet which of right wreathed her own brow. Give respect, confidence and esteem to the pioneer women of Oregon from first to last. Let the full record be kept of what was early done, and what was borne to found American states on the Pacific coast."

And at a pioneer reunion in 1894, a woman thus pictures the woman's part in the struggle. (Mrs. Eva Emory Dye, A. M.)

"Year after year, seven years the annual procession was on the plains before the magic cry of gold let loose the hosts of fortune-seekers. When the stony mountains looked down like the Alps on Hannibal's army; when the pitiless sands scorched the oxen's feet; and the wagons fell to pieces; when men sank with fatigue and despair; a giant of courage arose in the heart of the faithful wife. She drove the team; she bathed the fevered brow; like a skillful general she covered the flying retreat before the pursuing famine. It is the universal testimony; that for quiet endurance, the pioneer mothers surpassed the men. Flying now westward in our Pullman palace car we catch glimpses of that old immigrant road, a road that was lined with graves wet with blood and

tears. Who can guess what scenes were enacted there? What light feet danced on the velvety plains of the Platte, what war whoops sounded on the Snake; what courtships and weddings; what births and deaths occurred on the route across the plains. What a land they found when the last barrier was passed! What homes to be hewn out of the forest! Undaunted men and women came to save an empire from foreign grasp; savages retreated; mills broke up the beaver dam; the plow destroyed the camas meadow.

"When the cry of massacre startled the Oregon world women's patriotism made the flag and stitched on the stars; women's ingenuity tore up the last sheets for shirts and sent the little colonial army equipped to the fields; women's foresight dispatched succor to the front, and to the soldier boys, sweethearts sent the magic watchword, "Be brave, volunteers, we'll hold your claims till the war is over!"

"When the gold upheaval called all the Oregon men to California their wives remained to tend the farms and keep the children. Their slender hands barricaded the doors and armed for the savages. Their courageous industry kept alive the schools and shops and sheltering hearth fires. It was Oregon's Amazonian age, but the Amazons were quiet, patient, Christian women. They never dreamed of being heroes, they only tried to do their duty. The deeds of the pioneer mothers are passing into oblivion, like the deeds of the German women of old; like the heart histories of the pilgrims of the Mayflower; but the sweet incense of their unselfish lives breathes in our homes and in our social amenities. Their example lives in their sons and daughters. Sisters of the Golden State, Oregon was the link that bound you to the Union. An Oregon pioneer discovered your gold. The possession of Oregon made Columbia dare to reach for California. Oregon opened her first window to the Western sea, and you opened the door. And what part in this, a few brave women have had is still unwritten history. Let their daughters in historic congress rise up to do them honor."

A quotation from "An Idyl." by Frank Henry, Esq., of Olympia:

NOTE. The story is put in the mouth of an old man. "Jerked Game," meat dried in the sun without salt. "Camas," a small tuberous plant which grew wild and plentiful on the Oregon prairies in an early day, and when properly cooked was quite palatable.

VIII.

"Not since the tribal heads of all the Jews
Went first through Canaan's dubious land to see
What it was, whether fat or lean or whose,
Were ever founders of a colony,
Tried like those pioneers of '43,
Who, moved by that fierce spirit of unrest,
Which scorns to dwell in dull security
Turns from a land in smiling plenty blessed
To face the unknown dangers of a howling West.

"Full long he dwells upon the pilgrimage,
Through deserts scarcely known to man before;
Tells how they marched o'er wastes of sand and sage,
With cracking lips and blistered feet and sore;
And of the thirst and hunger which they bore.
Nor doth suppress, nor gloss those numberless
Heart-burning jealousies, which ate the core
From out the romance of the wilderness
Where souls of men were tried like vintage from the press.

X.

"Nor found he at his tedious journey's end,
Rest from his toils, or surcease from his woes.
No brother met to welcome or befriend;
No latchstring hung inviting to repose.
On every side primeval nature rose
As it was formed. And he, like Adam stood,
That time he saw the gates of Eden closed,
The monarch of a bristling solitude,
As poor in worldly goods and very near as nude.

XI

"The listening flock with growing wonder hear
How the founders of their institutes
Made clothing from the skins of elk and deer
And lived upon jerked game and camas roots.
No glittering coin nor graven rags were there
For men to wrangle o'er like dogs at meat.
None sought to grasp his weaker brother's share,
Nor sighed for wealth he could not wear or eat.

XXI.

"When from Shinar, six thousands years ago,
The march of human progress was begun.
Japhet inscribed his banner 'Westward, ho!'
And turned his face toward the setting sun.
Age after age still bore the standard on,
Nor desert changed its course, nor plague, nor war;
Races were vanquished and new empires won;
Still 'Westward, ho!' man's aspirations bore,
And still, like fairy land, the West went on before.

XXIV.

"The wild, reclaimed along its pathway, bloomed;
Proud cities rose, and golden harvests gleamed;

State after state, bright stars of freedom loomed
In lands but yesterday the West were deemed.
Though nature for him smiled, and plenty teemed,
Not these could fill man's ever craving breast;
Still, 'Westward, ho!' Of brighter lands he dreamed,
Until in '43, the van possessed
Themselves of Oregon and bottled up the West!"

Well has another pen described the pioneers of this coast as follows:

"Grown strong through shifts, and wants and pains;
Men skilled by freedom and by great events
To pitch new states as men of old pitched tents."

A deep respect for religion was another feature of the early pioneers. Probably because the early missionaries were active in inducing immigration. But the genuine article was called for, and they quickly detected impostors, and their contempt for such was most decided. Religious privileges, especially with Baptists, were about on a par with their other advantages. The Methodists had more preachers. Several ministers connected with their missions commenced work in 1834. Others came afterwards. The Congregationalists began their labors about 1836. The Catholics had some early missions. There was an occasional preacher of some other denomination. But except at mission stations, religious services were scattered, very irregular, and even at the stations difficult for many to attend. There is no account of any Baptist who came to Oregon prior to 1843, nor of any minister who came before Brother Snelling in 1844. After this time, Baptists, both ministers and laymen, came nearly every year. They began to organize churches; mostly in the country, often at long distances apart. This was chiefly because of the "Donation Land Law;" government giving every settler 320 acres of land, and his wife the same, if they came prior to December 1, 1850. From that time until December 1, 1853, each settler got half that amount of land; but in all cases, the settler had to live on the land four consecutive years before he could claim his title. And as every immigrant wanted his land, the towns were mostly on paper, or mere villages or trading posts, and the churches had to follow the people. It was no uncommon thing for members to go 10, 15 or even 20 miles to church; and even at this distance, many seldom missed a church meeting. The writer has eaten his breakfast on Sunday morning and ridden his horse 30 miles to an appointment at 11 o'clock, and been "on time." And nearly all the ministers often made long, tedious rides to their appointments. For two years Rev. George C. Chandler rode 60 miles on horse-

back, to a regular appointment, twice a month, at one of his churches; but he stayed over to both appointments. With all the preachers it was about the same, with some variations in distances or ferriages. And brethren from a distance, with ox teams, would bring their families to church. It was not uncommon for brethren of one church to attend the meetings of another, even if they did make a long drive. It was expected that those coming from a distance would be entertained by those nearer the church. From this cause, in part, arose the habit of visiting on Sunday; a necessity for the time being; and the practice will probably be kept up by the old Oregonians and their immediate descendants. Whether future generations in Oregon can be brought to the old Puritanic strictness of a New England Sabbath others must decide.

The compensation of ministers has been sometimes criticized, and because some of the early Baptists opposed stated salaries, they have been called "Anti-missionary." Let facts speak. As a rule, the early Baptists were poor. Nearly all of them crossed the plains, and on their arrival about all they had were their jaded teams and well-worn wagons, a wife and children. True, they got their land, but it had to be cultivated and crops raised, and this required time and much labor. Hence, at first, beyond the merest pittance, paying preachers was not thought of. It was a question of bread and meat and covering. Preachers fared like others. The early pioneers would divide their supplies, almost to the last crust, with the suffering and really destitute; a more generous people never lived, as a multitude of needy immigrants each year could testify. So the preachers got but little, and knowing the circumstances, expected little. Possibly, some did not believe in stipulated pay. Some such, however, afterwards changed their opinions on this subject. Cases can be cited where some very zealous men so neglected their secular affairs to preach, that they were reduced to poverty. They gave themselves so wholly to serving the churches that they bankrupted themselves. In the face of the poverty, the struggle for comforts, they could not press this obvious duty. So that whilst the preachers, with an occasional exception, were becoming more straightened, the brethren were becoming more able, and this duty not being pressed, they became careless. True, there were exceptions on both sides, both individuals and churches. Today there is a marked improvement along this line, but with some the lesson has been a hard one to learn. To show that the lack of ministerial support was often the result of careless oversight, an actual case in point is given.

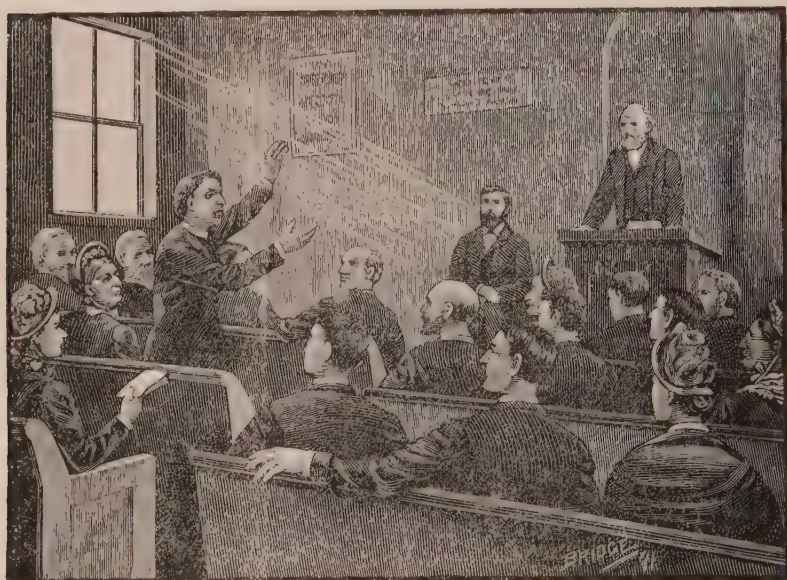
A good sister once said: "Don't you think Brother M— that Brother B— does very wrong in preaching so much? He often goes away and leaves

his family destitute of comforts, and I fear, of necessities, even." Now this sister was rich. She was surrounded by superfluities. She could have supported without financial embarrassment this brother's family. So the reply was: "I do not know whether Brother B— does wrong or not, but I do think, dear Sister, that you do wrong to allow his family to suffer whilst he is doing a good work for the Lord." After considering this, the sister said: "Well, I'll see that his family do not suffer any more."

Practically, pastorates in most of the churches consisted in visiting the church once or twice a month, preaching on Saturday, attending to business, or holding a covenant meeting, preaching once or twice on Sunday, leaving, and not returning until the next appointment. About once a year, the pastor would invite another minister or two to help him hold a protracted meeting. In this way, the same man was "Pastor" perhaps of three or four churches. At first, this was the best that could be done, and some churches became so accustomed to it that they still follow it, although well able to have a settled pastor. But at that time the churches were glad to get preaching once a month. Many churches could not get even that. With some, a sermon once in two, three, or even six months, was their portion. But as new preachers arrived, the churches were better supplied; yet new churches were being organized, and new fields opened, so that the demand kept fully up to the supply. Thus, from the necessities of the time, arose a custom which made many of the churches careless of paying their preachers, and also satisfied with "once a month" preaching, and these old customs are exceedingly difficult to overcome.

The early Baptists were an enthusiastic, emotional people. Whatever was in their hearts broke forth spontaneously. There was little suppression of the emotional nature. Shouting and noisy demonstrations were not uncommon. If one "got happy," all would likewise "get happy" for the enthusiasm was contagious. Few of the preachers would suppress it, though some were not hearty in their approval. But even these thought it the wisest plan to let it take its course. An instance of this outburst occurred as late as 1885. The subject of Foreign missions was under discussion at one of the Associations, and one of the speakers said that it cost other denominations \$200 for each convert among the heathen, whilst it cost the Baptists only \$37. One of the brethren sprang to his feet, exclaiming—"Think of that, brethren! Just think of that! Baptists can make angels for glory at \$37 a head!" The effect can be imagined.

Missionary work was done in great part by the churches, or at most by the Associations. Any further remove was not tolerated, because it interfered with a direct voice in the matter. The methods have changed much, but many of the first churches still cling to the old idea. A "Board" scares them. But they will assist in Associational missionary work, and to some extent in Foreign mission work. They are yielding gradually to the new order of things. They are not anti-missionary, but Baptist like, still cling to the old landmarks, and will not at once forsake them for new experiments. Christian charity re-



WONDERFUL NEWS

quires each to bear and forbear. If all cannot see alike in methods of work, none should withhold a hearty love and fellowship for each other. The field is large enough for all. Let each work in his own way, and all rejoice because God is honored and Christ is glorified. Possibly, upon a superficial or partisan glance, some might fancy that anti-missionary elements were to be seen, both in early times and now, that is, from that standpoint; but upon a more familiar acquaintance, and a closer inquiry, this opinion would be materially modified. From the very first, the churches and Associations all advocated, with scarcely one to dissent, and aided to the extent of their ability,

all our benevolent work. Even if sometimes there was a difference in plans or methods, when the majority agreed, the minority usually acquiesced. During all this period, beyond the temporary flurry whilst matters were under discussion, there was no serious disagreement, nor any jar of grave importance, either in the work or in the plans or methods. The early Baptists were a noble, generous people, fully alive to all that concerned the welfare of Zion, and to advance their beloved cause, were ever ready to yield and compromise everything but principle. They were too weak to contend and create internal dissensions; too zealous to stand on trifles; and too dependent on each other to allow divisions. Hence, if a few did chafe a little, they worked very pleasantly and harmoniously together.

For the first twelve years at least, the Baptists of the northwest coast were substantially a unit in faith, in practice, and in benevolent work. And if in their poverty, they could not send much abroad, yet, like the Israelites when repairing the walls of Jerusalem, each tried to build "every one over against his own house." And possibly, in their efforts to build up their own borders, some brethren, and even some churches, may have temporarily forgotten the duty and the command to extend the Gospel to "the regions beyond."

From first to last there is a vast difference between the manner of conducting church affairs now, and that of fifty years ago. Then, a few brethren and sisters, living sufficiently near each other, would meet and organize themselves into a church, at the same time inviting ministers and other brethren to be present; but the organization was usually effected whether these came or not. Or some traveling minister would find a few brethren and sisters and organize them into a church. By one of these methods or the other, nearly all of the older churches of Oregon were organized. A formal "Council of recognition" was not considered necessary, and hesitancy in receiving a church into an Association, unless so recognized, was unknown. For thirty years of Baptist labor at least, it is more than doubtful if half a dozen churches on this North Pacific coast were so recognized. After organization, the church in its first letter to the Association, stated when, and by whom organized, and what Articles of Faith were adopted, and it was received at once by a direct vote; no reference; no committee; unless something special called for it. Regular church letters were not "passed upon" before being read. Aside from the standing Boards of the Convention, for fifteen or twenty years no regular officer of an Association or Convention was nominated, and when this was first done, a question of order was raised, "Was such a thing Baptistic?" Previous to that, each one voted for whom he pleased, and without nominations, or

instructions for the Clerk "to cast the vote for A. B." All such ways of doing business were absolutely unknown in all the early years of Baptist labor on the North Pacific coast.

If a brother showed the proper talent or gift, the church would license him to preach, and if satisfied, soon after, invite two or three neighboring ministers and ordain him at once. Doubtless, in some cases, this was unwise, but in many instances it proved a grand success. One of the most efficient ministers on this field, well known, and universally recognized in both Oregon and Washington, was ordained by two ministers, both members of the same church as himself. Down to 1870 those who had more than two, or at most, three ministers outside of their own church (unless at an Association) to ordain them, were the exceptions. All ordinations, whether by many or few, were



A GLORIOUS MEETING.

considered valid everywhere, and "calls" were made for the new preacher according to his qualifications and popularity. In this, as in nearly everything else, the early pioneers were usually very independent, and did about as they pleased. There was no clash or collision, but brethren would have their own way.

Rev. C. C. Riley was an ardent preacher, quite a revivalist, and always had "good meetings." Sometimes a young convert who had just found the "Savior precious," would want to tell of it, and monopolize the time, in the midst of the sermon. Brother Riley would stop—he was always ready to give way to a young convert. The story was told; some sister would begin to shout, and preaching would cease. As a good sister once said: "Brother Riley would just stand, and laugh and rub his hands."

Rev. Ezra Fisher was holding a protracted meeting. A gracious revival was in progress, the church was alive, and it was a time of awakening amongst all classes. One night, when the services had continued until late, Brother Fisher suggested a dismissal. A young brother, who had terribly backslidden, but who had "come to himself" at this meeting, sprang to his feet—"No, sir! We're not going to be dismissed! We won't go home till morning! We're going to stay all night and have a glorious meeting! Arn't we brethren?" And he commenced singing with the voice of a Stentor. The brethren fell in with him, and Brother Fisher whispered to a bystander, "I do wish the brethren could have a little sense!" As he was rather feeble, and very tired, one of the brethren, who lived near, quietly slipped the old gentleman away, and gave him the much needed rest. But the meeting continued nearly all the night, and during its entire progress over 30 converts were baptized; and our enthusiastic young brother was afterwards ordained and became one of our most efficient revivalists.

Rev. David Hubbard was once preaching when a brother from a neighboring church entered, commenced shaking hands, and at the same time began telling what a good meeting they had just had at his church, and that one of his sons was converted. Now, Brother Hubbard always wanted "all things done in order," and although the brother was not very noisy, yet he diverted the attention of the hearers and disconcerted the preacher. So Brother Hubbard said: "The hand of fellowship is always well enough at the proper time, but,"—"It's the proper time now, sir!" said the brother, and went on with his hand shaking. Brother Hubbard submitted.

Later conveniences and luxuries were unknown. In preaching, the Cross, God's Abhorrence of Sin, Christ's Atonement, Divine Love, the Sinner's Desperate Condition, and the Judgment Bar were the themes. As is said of the pioneers of another section:

"They were rude in speech, but keen in Scripture. They worked all day and studied by their cabin fires at night. They told in well nigh every sermon their personal experience of grace, and personal struggles with sin. Many

had but little else to preach. This was a power with them. They also had the word of God, and they preached that. Hence, their unity."

KENTUCKY JUBILEE; 1887.

Associations were regarded, (1) as co-operative bodies, where plans could be devised for churches to unite in the advancement of benevolent work; and (2) as a place where all could expect "a good meeting;" that is, an awakening; a revival. That Associations as mostly business meetings would not have been endorsed by the early churches. And what times were had at these Associations! All went! Whole families went! Entire churches went! More than once was the entire membership of a church present! True, the churches were small; possibly, half a dozen members; but they wanted to be at one good meeting during the year. Some went on horseback, some with horse, mule or ox teams, often traveling 50, 75 or 100 miles. An occasional messenger came 200 miles. Some took blankets and stopped with brethren on the way. Others took what was necessary and camped: And sometimes a poor brother would come 50 or 75 miles on foot. The Association was the last of June. Seed time was over, harvest not yet come, the roads at their best, and what cared they for a hundred miles of travel, or a week or two of time? Then the accommodations were not always near the place of meeting. The most of the churches were widely scattered, and the place of meeting had to be as nearly central as possible. Once, when an Association adjourned the first afternoon, a brother called: "Now, brethren, I want you all to go home with me! I live right here! Close by! Only three miles out! And I am the nearest Baptist here! Just follow my wagon!" But another brother insisted that it was a smoother road to his house, and he lived "only six miles out!" Each wanted a crowd, and always tried to secure a preacher or two; for it was understood that a meeting would be held at the house at night. Neighbors would assemble, and after the work a sermon would be preached, and perhaps quite a free religious talk would follow.

"But it must have taken provisions to feed so many," some one exclaims. Of course! But vegetables were plenty, and wild meat was to be had, besides "the fatted calf." The fare was sumptuous. For dinners, lunches were spread at the place of meeting and all invited to partake. "But the sleeping?" Well, the floor of a room was covered with straw or hay, and blankets spread for the women and small children. The men and boys took their blankets to the barn or shed. Without jesting, there were splendid accommodations. First class, of its kind! At the Associational meetings there were at least two sermons a day; one before noon, and the other, afternoon. The community

expected it. The congregations gathered, and the sermons were preached. There were three, and perhaps four sermons on Sunday. Some times the interest would be such, that a preacher or two would remain; the meeting continue after the final adjournment of the Association, and a revival follow. Conversions and baptisms at the Associations were not strange or uncommon. "Ah!" says some critic, "You could not have done much business then." Perhaps not. Yet the minutes support the assertion that there were committees, and reports, and discussions and resolutions about Bible Societies, and Home Mission Societies, and Foreign Mission Societies and Destitution and Periodicals, and Temperance, and Sunday schools, and many other things, much the same as today. "But how did you find time to do it all?" It cannot be told how it was done. It was done. Most of the brethren were satisfied with it, and thought it well done. Usually a grove or vacant building was near, and sometimes the preaching would be at one place and the business meeting at the other. Possibly, there were not many long-winded speeches. Possibly, not much complicated and ponderous machinery was required for the work. Possibly, the speakers did not deal much in metaphysics, but kept close to the simplicity of the Gospel of Christ. Possibly, there was not as much of high learning as of exalted piety. Possibly, there were few offices, less salaries, and not much red tape or formality, and men were willing to pitch right into hard work and make sacrifices in order to win souls.

The churches followed the advice of the Association or not as they saw fit. They recognized no dictatorial authority, whatever. As a prominent brother once expressed it when criticized somewhat closely: "Brother Moderator, I want it distinctly understood that we are an independent body. We receive whom we please; we dismiss whom we please; we exclude whom we please, and what are you going to do about it? We mind our own business, and we expect others to do the same." Now, whilst in the heat of discussion, this was putting the matter somewhat forcibly, and the language perhaps deserves some criticisms, yet practically, nine out of ten of the churches were running in the same channel.

GOING TO AN ASSOCIATION

(A REMINISCENCE)

This reminiscence is inserted by request of the committee, and it was thought better to put the narrative in the first person.

It was in 1852, and the first Baptist Association that I attended in Oregon. I took my lariat and my blankets, and in company with Brother David

T. Lenox, left Tualatin Plains, and the first afternoon reached Rev. Vincent Snelling's who lived about two miles below where McMinnville now stands. The next morning we started late, and rode so slowly that about noon we had only reached Spring Valley, some five or six miles opposite Salem, and looking for our dinner, we rode up to a little house on the prairie, where a lady, who was probably 60 years of age, met us. She offered us such as she had. She hadn't much. Her son had gone to Oregon City to mill, and had been gone three days, but she looked for him that evening. She had no flour, nor any garden. They had eaten all their boiled wheat for breakfast, but they had killed a deer the day before, and she would cook some venison if that would do. We were satisfied and staked our horses to the grass; came in and told who we were and where we were going. "Why!" exclaimed she, "I am a Baptist myself. I have been one nigh on to 50 years!" We were glad of this, and she told us that she had been but a few months in Oregon, and did not yet know where they would locate. She had not seen a Baptist since she had left the "States," and "had almost forgotten how they looked!" "She had heard of a little Baptist church in the hills somewhere, but knew not where to hunt for it. Brother Snelling told her. Brethren Snelling and Lenox being of about middle age, she received them quite complacently, but thought I was rather young, eyed me suspiciously, and inquired if I was really a Baptist. They told her that I was all right; whereupon she exclaimed: "Well! Well! The Lord does convert folks mighty young sometimes. I was converted myself when I was a leetle bit of a gal! And the Lord did a good work with me!" She was very loquacious, told us her experience and trials, and several circumstances of her religious life, and we much enjoyed the call. She tried to make us feel "at home" and regretted that she had nothing better to offer us for dinner, but we assured her that we were well satisfied. Her appearance was neat, and everything was as bright as a new pin. Her venison was well cooked, and she put a plate of good butter and a pan of rich milk on the table, and we ate heartily. Soon after we saddled our horses and went our way.

At Salem, not much town then, the brethren stopped till nearly sundown, but Brother Snelling said he knew a place three or four miles out where we could stop; so we rode on in hopes, but on reaching our expected stopping place, the folks were all away from home, and we had to go on. It was night, and the road was over hills, through brush and trees with only a trail, but Brother Snelling assured us he knew the way, and that the road was well blazed and could be easily found, as it was a bright moonlight night. So we

rode on, but the brethren would not hurry, for the brush and trees were thick, and the trail dim, and at times difficult to find. The actual distance we traveled after night was about seven or eight miles, but it was a strange road, and I was impatient, and if when we stopped, any one had called it 20 miles, I would not have disputed his veracity. At last we saw a light, and drawing up to a small dwelling, Brother Snelling said, "Light! Light! We're going to stop here." "Perhaps we can't get to stay," said I. "Get down! I tell you! We're going to stop here! We'll not go any further tonight!" said Brother Snelling. So we hitched our horses and went in. What a sight! There was a room, perhaps 16 feet square, with a huge fireplace at one end, and a small bedroom or two partitioned off at the other end and judging from the odor of provisions being cooked, what I supposed to be a kitchen at the back. But the room was literally full. Men! Women! Children! It looked as if all had been crowded in that was possible, and then more added. I said to Brother Snelling, "We can't stop here! They are full already!" "Yes, we are going to stop here! Stop your noise!" said he. Just then, Brother Cornelius, at whose house we were, hearing the last remark, replied, "Of course you are going to stop here;" and his boys went to take care of our horses. I suppose he would have asked us to sit down, but that was out of the question; because first, there were no unoccupied seats; and secondly, there was no place for seats if we had them; all seats being given to the aged and infirm and to the ladies. I had never seen the like, being just from the Buckeye state, where usually we had plenty of room, and the most of the arrangements were in order. I was somewhat astonished, but the brethren took it all as a matter of course. What puzzled me was, where were we to sleep? We could eat, a few at a time; but the sleeping; how was that to be managed? I could contrive no way. All were talking on various subjects, but I gave little or no attention. I was too busy watching and wondering.

Finally, some one proposed that we retire. So after a short religious service the men and boys started for the door. Seeing the others gathering their blankets, I got mine, and we went to the barn. Barn! That was what they called it. It consisted of forked poles set in the ground; with a roof and some poles fastened to the sides to keep out the animals. Inside, some fresh grass or hay had been spread, and we rolled up in our blankets to sleep on this. Not much sleep for me! Two or three of the brethren had become intensely interested in some knotty point of theology, or something else, I don't remember what, nor desire to; and not having satisfied themselves in the house, concluded to finish the pro and cons after retiring. I was too timid to ask them to post-

pone the discussion until morning, and the other brethren did not care, for judging from the noise, in a few minutes one-half of them were apparently snoring for a prize! I do not know that any one got it, but several certainly deserved it! And I could only lie there and think! And think And think! At length the brethren finished their discussion, or I suppose they did, for they quieted down, and I was just beginning to doze a little, when some of those who had been asleep awoke, and doubtless thinking it was their turn, moved a reconsideration, which I regarded was very much "out of order". But my ruling not being openly expressed, was unheeded, and others roused up until by the time it was fairly light, we were all wide awake, getting up. But before I left that barn I had the curiosity to count how many of us slept there. Only 61! As for the women and small children, I do not know how they fared. Am satisfied the floor was well covered, but the house was not crowded in the morning. We had plenty of sitting room—on the fence! The weather was pleasant, and the men collected in little groups, discussing the prospects and probable business of the Association, until we had our breakfast, when we were off to the place of meeting, about two miles distant. At about half this distance, we passed Father Hunsaker's, where we found fully as large a crowd as our own. In fact, Brethren Cornelius and Hunsaker nearly kept the Association, the other members of the little church living so far distant as to get very few guests. And with slight variations, the other nights until the close of the Association, were but repetitions of the first.

I showed this manuscript to Rev. A. J. Hunsaker, and on reading it, he said, "Don't exaggerate!" Said I, "How many stopped at your house during that Association?" "Oh! A good many." "But how many? You were a boy then, and I know that you counted them." At length, he faintly whispered, "I believe mother cooked for 93 one night!" It may be well to state incidentally that nearly all the women helped about the work. This was the custom at all the Associations, and the women went prepared for it.

Of the inside work of the Association, it is not necessary to speak further, but for real hearty enjoyment, and genuine brotherly cordiality, there never have been more satisfactory, heart-cheering, strengthening meetings than those of the '40's and '50's. Associations and Conventions of today may be more systematic; in regularity and order they may hew closer to the line, or gauge nearer to the plummet; they may have superior accommodations for one and all; yet they do not excel the earlier ones, either in harmonious action, nor in zeal for the cause of Christ. They have not a more honest, hearty, genuine love for each other, nor a more generous, devoted, self-sacrificing body of

brethren. From any true Christian standpoint, the pioneer Baptists will stand shoulder to shoulder, side by side, equally as worthy, equally as earnest, and equally as valiant as any of the brethren of today. And many of the old pioneers often look back and sigh for the old days of freedom and half wild enjoyment as they labored and prayed and counseled together in these wilds of the West, laying foundations for the future prosperity of our beloved cause. And who will blame them?

At that early day, yearly there gathered from forest and stream, for miles up and down the valley, the hardy pioneers of an unadulterated Bible faith, to devise the best means for spreading their Redeemer's glory. With the present facilities for travel the sacrifices of these men in their labor of love cannot be appreciated, nor will the struggle of their noble souls to plant the seeds of truth ever be known. Men of study, strength and ability gave their lives to God, expecting in their day nought but struggle. Like Paul at Corinth, they toiled for their daily bread whilst laying strong foundations on which posterity might rear more graceful palaces of truth—foundations laid in obscurity and humble faith. All honor to the sturdy pioneers, like Lenox and Sewell and Snelling; Johnson and Fisher; Riley and Bond; Weston and Powell; Chandler and Hill; Failing and Latourette; Pruett and Myers; Hunsaker and Fulkerson; C. Hill and Harlow; and a host of others who built the foundations of Bible faith in Oregon. When the book of life is opened many names scarcely echoed beyond a limited circle shall shine there as jewels snatched from ruin in these Western wilds, adorning the brows of these men of God.

Second Period

Lights and Shadows. From 1856 to 1866 Ten Years

1. CHURCHES

IN 1856 to 1857, the Willamette Association was divided into three; (1) The Willamette, with ten churches, 202 members, five ministers, and one licentiate; (2) The Corvallis, with seven churches, 188 members, nine ministers, and one licentiate; (3) The Central, with ten churches, 429 members, seven ministers, and three licentiates. Each Association had organized one new church. As a convenience, the division was a benefit, for the old Association covered too much territory. Otherwise, it was a wise movement and a positive necessity, because the slavery question and the Civil war issues were assuming very threatening aspects, and extremists sometimes caused alarm by signs portending a terrible conflict between our Baptist brotherhood which would certainly sunder the Baptist denomination in Oregon for years at least, unless something could be done to avoid the calamity. In this movement, the wisdom of which no one questioned, the Willamette Association took the most of the anti-slavery element, and by Reports or Resolutions gave full expression to their sentiments. The others, claiming to be more conservative, said nothing by public expression. In 1858, Rev. Ezra Fisher withdrew from the denomination and organized a church on an anti-slavery basis, calling it "The Church of God." He took some valuable members, but no church. Also, in 1863, the Umpqua Association was organized on an openly avowed anti-slavery platform, but it was too feeble to exert much influence during this period. At the same time, the divisions and secessions were a blessing to the other churches, by removing dangerous elements, and thus leaving the other churches more free for their legitimate work. Ultimate-

ly, these later dissentients all came back to the denomination, and the Umpqua Association terminated. Yet all over the State there was much excitement, and it was extremely difficult for some of the churches to maintain their autonomy. Some churches, and some Associations severed their correspondence, and some churches would not allow certain preachers to occupy their pulpits, and this was indeed a troublous period. But it is not necessary to go further into details. Time and Christian love have long since healed the breaches and brought the Christians together.

Still some minor matters occasionally disturbed the current of Christian activity for a little time in some localities. Feet-washing ruffled the surface in a few churches of the Corvallis and the Central Associations. The Secret Society question caused some sensation in two or three churches of the Willamette Association. The reception of an "alien immersion" would sometimes raise a slight breeze in a church; and a discussion of some phase of the "Landmark Question" was one of the best inventions ever devised to wake up sleepy brethren in an Association. But any or all of these incidental matters, beyond a chance individual or two, caused no breach of fellowship; further than a little flurry at the time, brethren were generally indifferent; not considering them of enough importance to be called disturbances. But with the dark clouds we had also encouragement. We had the lights as well as the shadows. The most of the preachers of the first period, both ordained and licensed, remained, and four of the latter were ordained. Then thirteen new ministers came from "The States;" live, wide awake, active, zealous, earnest workers; just the men we needed and wanted. Several were young, only two past the prime of life, and these two made up in zeal and experience what they lacked in physical strength. And we licensed twenty-seven more, and five of these were ordained during the period. Among those who became active and prominent in later life were Franklin Johnson, of Oregon City, and E. K. Chandler, of Yamhill. During the period the churches had built nine meetinghouses, worth \$29,200, seating 2275; so that now we had fifteen meetinghouses, worth \$35,400, seating 3675; and with no aid except as we aided each other.

To come to the individual churches. Full items of all would be largely repetition; a few general facts, with mention of special matters worthy of notice is sufficient. Although the most of the churches were from ten to twenty miles apart, and many of them farther, it was no uncommon thing for them to visit each other, sometimes in a body, and sometimes individually, and right welcome they always were. About once a year, each church tried to have a

protracted meeting, at which two or three ministers, and perhaps a dozen other active brethren were expected to be present, and often glorious revivals resulted; from ten or twelve, to twenty, thirty, fifty, or more converts. With nearly all the churches, missionary work at, and near home was made very prominent; urgings for activity along these lines were frequent in the letters to the Associations. The Yamhill church made a strong effort to release Brother Chandler for this work for his entire time, pledging \$400, those subscribing agreeing to make up any deficiency in the payments. This effort was partially successful. The Oregon City church had a mission station a few miles out where Brother Chandler received members for the church.

Alluding to those early days, Rev. Cyrenius H. Walker thus speaks of the fearless manner of Johnson and Fisher in preaching:

"Truly it can be said of these men, and others of the early missionaries, 'They were giants in those days,' veritable Pauls, who feared not to proclaim the whole Gospel of Jesus Christ."

The Shiloh church during this period was mostly kept up by Rev. W. S. Wilmot and Dr. Hill. Of Brother Wilmot it was said that he "determined to know nothing but Christ and Him crucified." The church said its "desire was to be a co-laborer with others for a wider diffusion of primitive Christianity, and the elevation of practical piety among us; that the Redeemer's Kingdom may be built up, and that we may be as lights to the world." It said that it had done little for home or foreign missions, because it felt that means that could be raised for supplying the destitution should be expended at home, at least "until we are better supplied with a pure ministry." It had a mission station at Jefferson, about six miles distant where Rev. Joab Powell held meetings with good results. In July, 1864, it met a severe loss in the death of Sister Elizabeth G. Hunsaker, truly, "A Mother in Israel." Her consistent Christian walk, and exceeding amiability of character, had endeared her to the entire community and she was also one of the mainstays to the little church. Probably the death of no other person would have been so deeply lamented. But the Savior called, and she went rejoicing. The church had such a hard time to live that some were discussing the advisability of disbanding, but wiser counsels prevailed. The prospects brightened, and in its letter to the Association the church said:

"Pardon us if we allude to a subject that lies near our hearts; that of sustaining at least two efficient ministers in domestic missionary work, whose exclusive business shall be, not school teaching, not following the plow, nor peddling pills, not writing or delivering political addresses, but to preach the word, to talk to dying man of his lost condition, and to tell him of the fountain that is

opened for sin and uncleanness; to go forth determined to know nothing before the people but Christ and Him crucified. We can sustain at least two such men, and why not do it? For we have expressly declared the object of this Association to be the promotion of the Redeemer's Kingdom, especially in Oregon."

The Providence church had three ordained ministers, and three or four licentiates among its membership, and with one as pastor, tried to keep the others employed within its bounds, at some mission station or Sunday School.

It strove to occupy the entire forks of the Santiam river; a vast area. In addition, in 1859 it bought a house and gave it to Rev. C. C. Riley, and employed him as a missionary for this field, and kept him up for two or three years. The church grew and prospered until it was the largest Baptist church, numerically, in the Territory; numbering 400 or more. It would allow other denominations to preach in its house, but would not allow them to organize their churches there. It kept up, fostered, and encouraged Bible classes, Sunday Schools, and social prayer meetings, with Rev. J. G. Berkley as leader. These auxiliaries to the churches were kept up by nearly all the churches during the summer, but in the stormy winters brethren were too much scattered, outside of the towns, to have them regularly. Rev. Joab Powell or Rev. J. D. South were kept out as general itinerants, one or the other, the most of the time.

The Pilgrim's Home and the Palestine churches were also particularly active in missionary work, especially in circulating and collecting subscriptions. The most of this work was done by lay members, the deacons usually directing. Such was the custom in the most of the churches. The fields were so large and the ministers so few, that this was necessarily so, and all the members possible were crowded into the work. And interest being excited the most of them worked willingly, and growth followed. We had a noble host of consecrated brethren and sisters who loved the work and pushed it forward with zeal and determination as if realizing its importance, and their responsibilities.

But there were some drawbacks; some serious interruptions. The death of Deacon L. A. Rice was a severe loss to the Table Rock church. He was one of the constituent members of that church; able, willing, active, always ready for any good work; a main stand-by, a strong pillar of the church, a help every way. He was County Judge for two years, and died July 4, 1863. Deacon J. H. Pruett, one of the most spiritual, devoted, consecrated men of the denomination at that time, was a most serious loss to the French

Prairie church. He died in 1886. Rev. Hezekiah Johnson, one of the first missionaries of the A. B. H. M. Society for Oregon, died the same year, and was a severe loss, not only to the Oregon City church, but also to the entire denomination of the State. The record thus speaks of him:

"Resolved: That specially in the removal of our greatly beloved Elder Hezekiah Johnson, as Christians, we have lost a brother faithful and true; the Bible, an expounder earnest and able; the pulpit, a preacher forcible and instructive; truth a defender, bold and untiring; and the church a laborer, who in seeking her welfare, 'conferred not with flesh and blood,' but toiled on amid discouragements and hardships, never doubting her ultimate and glorious triumph."

The terrible backsliding of one of their most prominent deacons was a most crushing blow to the West Union church, though the ordination of Brother Sewell in 1859 gave much encouragement, and the church was greatly strengthened by Rev. G. C. Chandler, and a gracious revival under Rev. S. Cornelius. And in 1864, Rev. J. D. P. Hungate was appointed by the A. B. H. M. Society for West Union and Forest Grove, and served the two churches for two years and ten months.

The membership of the church at Corvallis was so widely scattered that in 1856 it was thought best to divide the church, organizing those north of a certain line into another church. But the church had a house and lot in Corvallis, and some disagreement arose in dividing the church property. Whilst this question was pending, in February, 1863, a heavy snow smashed in the roof of the meetinghouse, and no settlement was ever made. The debris was sold for \$50 and given for missionary purposes. But the Corvallis church never entirely recovered from the disaster. Its meetings were kept up, but it dwindled. Revs. R. D. Gray, R. C. Hill and J. J. Clark were the pastors, their salaries being apportioned according to the ability of the members to pay. But it was very gloomy for the church at Corvallis. Their house of worship destroyed, many of their membership removed, those left widely scattered, poor and compelled to meet at private residences, the outlook was dismal. Their preaching was mostly from passing ministers. Yet they held on and struggled for life. In the fall of 1864 the church gave \$10 for Associational missionary work. But the members were living so far apart that they adjourned their meetings until spring. The next summer they gave \$15 for missions, which was \$1.50 per member. In the fall, the meetings again adjourned until spring. To add to their difficulties, in October, 1864, Rev. Stephen Riley, a Baptist minister from California, organized a rival church in Corvallis with eight members. The two churches went into different Asso-

ciations, so there was no open clash, but the ultimate result was the death of both. A few other churches also died, but to offset these, fifteen new churches were organized, some of which became quite prominent. Every's Butte church nearly all left for Washington, and Sublimity (formerly Lebanon) disbanded to help organize the Stayton Baptist church, about two and a half miles distant. Also some names and localities were changed.

Absentees required much attention. Some having united with the church, were faithful for awhile, became careless or moved away, neglecting to report for a long time, perhaps for years. Various excuses were made, and expedients tried to correct the evil but with very slight satisfactory results. It required time for new immigrants to become settled, and harsh measures were frowned upon; the delinquents "might turn up all right." In a few instances some members were "dropped," but unless for other special causes, this was not general. Sometimes some petty trifle would bring strange results. One instance will suffice. A licentiate wished his church at each business meeting to "formally inquire if the church was in peace." An old deacon of the same church thought it unnecessary, as if not in peace it would be made known. Not agreeing, the licentiate went off some ten or twelve miles and organized another church, which adopted his favorite "Rule," had him ordained to preach for them, and it became an active, growing, working church. No trouble resulted. Several churches were watchful for future prospects. Dr. Wilson, of Salem, having proposed to donate two lots for a Baptist church at that place, when no Baptist church had yet been organized there, the French Prairie and Lebanon churches each appointed two members as trustees to hold the property in trust till needed, and thus the First Baptist church of Salem secured its lots. And in one or two other instances such property was secured in like manner.

Salaries were small. Brethren had their land, but this required time and much labor to make it profitable. They would divide provisions, but money was difficult to get except by very few. The preachers knew the situation and adapted themselves to it. Rev. G. C. Chandler, who could have commanded our best pulpits, preached for years to our country churches for \$600 or less, per year. Outside of Portland or Oregon City, this was the maximum. Yet if an emergency arose the brethren would rally and meet it, even if they had to involve themselves to do it. Such a requirement occurred in the founding of McMinnville college. In 1857 the Central Association had assumed the care and building up of that Institution, in 1860, a debt of over \$4000 paying two per cent a month interest, loomed up before their vision.

After earnest and careful consideration, the brethren shouldered the debt, apportioned it according to their taxable property, and paid it. Although the Association at that time numbered only 416 members, all told, yet, so far as known, not a man, church, nor Association, asked for a dollar outside of themselves, and it has never been told how long it took them to remove the burden. With the most of them it was hard work to obtain more than a bare support for them and their families. The churches paying the debt, with the amounts of each were as follows: Yamhill church, \$1342.92; Lacreole church, \$1022.98; North Palestine church, \$384.00; Providence church, \$668.18; Shiloh church, \$105.24; Sublimity church, \$67.46; Union church, \$231.75; Dallas church, \$366.50; Good Hope church, \$113.88 Total \$4309.81. Nor was this the only time that our early brethren were called upon to help the college, or some other benevolent work, and lifted until "they could see stars." According to numbers and ability, the brethren of today are doing no nobler nor grander work. And festivals, suppers, and the numerous other contrivances for raising money for church purposes, so often met with today, were then unknown.

The church at Portland had become practically extinct, but on June 29, 1860, Rev. Samuel Cornelius, Jr., formerly of Winona, Minnesota, arrived, and being aided by the A. B. H. M. Society, commenced regular meetings in August. A Sunday School was started, and matters were hopeful. At the organization, or rather, the re-organization of the church, Rev. G. C. Chandler, speaking of the previous effort, said that the church had dwindled until but three members were left; Brother Josiah Failing, wife, and daughter, and all present and by their request and desire he offered a resolution which they thought indicated the best course to pursue:

"Resolved: That the First Baptist church of the city of Portland be dissolved, and that the funds held by the treasurer of that church be paid over to the new church as soon as it shall be organized, on condition that said funds shall be held and appropriated for the uses and purposes for which they were originally intended."

The resolution was unanimously adopted and the church re-organized August 31, 1860, with 15 members. The church agreed to take a collection every month for the A. B. H. M. Society. In 1850 Rev. H. Johnson had secured from Stephen Coffin a donation of a north half block, corner of Fourth and Alder streets for the use of a regular Baptist church; so in October, 1860, trustees were chosen and went to work, and on May 20, 1861, the corner stone of the Baptist meeting house was laid with appropriate cere-

monies. In June, the church came into the Willamette Association. On January 5, 1862, the basement of the new building was occupied, and the baptistery was used August 31. In May, 1863, a day was set apart for fasting and prayer. In May, 1864, it was agreed to take a collection three Sundays in each month for the Sanitary Commission. In 1864 the church report was somewhat discouraging. In September, Brother Cornelius resigned. Then being without a pastor or regular preaching, the church closed its doors, and except its Sunday School no regular services were held till after the close of this period. But the interest was kept up in the Sunday School, and Deacon Failing, with his keen foresight and practical eye for business, and Deacon Mitchell, with his fervent piety and intense reformatory ideas, and by Deacon D. W. Williams with his broad sympathy, and active, earnest, practical piety, sustained the work. And in nearly all our churches, all over the State, we had these self-sacrificing laymen, working alone, or with their devoted pastors, if they had them, with little scholastic attainments, but rich in faith, and wise in energetic action, carrying their churches through crises, sometimes fearful, and often with trembling, until victory was inscribed on their banners. A score of such could be named, who, often alone, were the "burden-bearers" of their churches. And it was thus that many of our early churches were long kept alive. The A. B. H. M. Society aided two or three churches but the most of them struggled along as best they could.

Attention was early directed to Salem, the Capital of the State, as a very important position to occupy, but nothing definite was accomplished until December 29, 1859, when, assisted by Deacon George P. Newell, of Oregon City, who was passing, they organized themselves into a church of eight members. Other brethren had been invited to be present, but failed to attend, though Brother Chandler came the next day. Then they were disappointed in securing a pastor, but in the midst of their trouble Rev. C. L. Fisher, a Baptist minister from Minnesota, arrived in Salem, and was secured for the position. A Sunday School was started, and the church said that its motto was "Forward and upward, trusting in the Great God of Heaven for help." An unsuccessful application was made to the H. M. Society for help. The church went into the Central Association. With the lots secured of which mention has been made, the church commenced building in 1861. Brother Fisher was very active. He says: "I put all the shingles on the roof, and the most of the siding on the rear and south side. I helped Brother Stephens to lay the floor, and did a large part of the framing. I made the seats, and purchased the pulpit furniture, lamp, organ, and bell, the sisters providing the

money for this; so that when I resigned my pastorate in 1864, the church was clear of debt." One lot had been sold to help. Brother Fisher does not say that this work was a part of his pastoral work; but possibly it was expected because of his salary—\$200 a year for all his time. And he had a large family to support, and no property to fall back on. Possibly he did some work at his trade, (carpenter) outside. During his pastorate of four years he did a vast amount of work for the church, and he also did much irregular preaching for it after he resigned. He said: Brother and Sister Myers, and Brother Adam Stephens, with a few sisters were the pillars of the church, and aided in every way possible for the extension of the cause. I always found them ready to help me in my pastoral work." He was always the Superintendent of the Sunday School; sometimes under very adverse circumstances. His wife and two daughters were also very active, and when he surrendered the superintendency, the school numbered 156, and all was bright and encouraging. The meetinghouse was dedicated in 1865. After his resignation, the church was for awhile without a pastor, when Rev. S. Cornelius accepted the charge for a year. In 1865 the Civil war issues troubled the church for awhile, and it left the Central Association and went into the Willamette Association. But these difficulties were afterwards all happily settled, and peace and harmony restored. Brother Fisher still lived in Salem for awhile, and worked as actively and heartily for the church as ever.

During this period of ten years, fifteen new churches had been organized, but eleven had become extinct, and some of the others were nearly dead. The net gain was four. There were three reasons for many extinct churches.

1. There was considerable immigration during this time, and a few Baptists stopping in a locality and desiring church privileges organized a church, expecting future immigrations to build it up, but were disappointed.

2. The shifting population owing to the unsettled condition of the country.

3. There were some ministers with more zeal than discretion, who finding a few scattered Baptists, did not carefully consider future possibilities, and organized churches, preached for them awhile, and left them to die from neglect, if not from the introduction of error. There was however a reported aggregate of nearly 1200 members, with nearly 1000 baptisms, and about 150 baptisms into the extinct churches whilst they lived. with many scattered Baptists, not organized into churches, or churches not Associated. We had three new Associations, and also a general Association, organized in 1857, but this came to an end in 1859, and has not been revived.

II, ASSOCIATIONAL WORK

I. GENERAL MATTERS

During this period three new Associations were organized as follows:

Name	Date	Moderator	Clerk
Corvallis.....	September 12, 1856.....	Rev. Ezra Fisher.....	Rev. C. H. Mattoon
Central.....	September 4, 1857.....	Rev. R. C. Hill.....	Rev. C. H. Mattoon
Umpqua.....	October 10, 1863.....	Rev. G. W. Bond.....	Rev. M. N. Stearns

Thus the Willamette Association lost ten churches and 410 members in 1857, and six churches and 246 members in 1858; and the Corvallis Association lost two churches and 53 members in 1863, besides the shifting in 1858.

All the Associations, every year, or nearly so, either by resolutions or committee reports, or both, recommended both Home and Foreign Missions, the American Baptist Publication Society, Colporteur work, Sunday Schools, Sabbath observance, and Temperance, endorsed the work of the American Baptist Home Mission Society, approving appointments, often appealing for help, and returning thanks for aid already rendered, deplored the needs of their own fields, and appointed committees to devise ways and means for supplying them, or named solicitors in the churches to arouse the members to active and liberal contributions for this purpose. Prayer meeting and special efforts for revivals were encouraged. The General Association was recommended but it only lived two years. Denominational papers also were urged, especially "The Baptist Circular," and "The Evangel," both of San Francisco. "The Expositor" lived six months only.

Some of the Associations had connected with them a Ministers' and Deacons' Conference, where Essays, Skeletons and Exegeses of Sermons, and other matters were presented, discussed, and criticized. Among those calling for some close criticism at the time, were an "Essay on Baptist Polity" before the Willamette Association in 1857, and one on "Communion," before the Central Association in 1858, both by Rev. C. H. Mattoon; Also, "The Final Perseverance of the Saints," and "The Necessity to the Growth, Spirituality, and Success of the Church, of a located Ministry, Supported in, and Entirely devoted to their Work;" two discourses in 1858 and 1862, by Rev. Geo. C. Chandler; Also an Essay by Rev. H. Johnson, in 1866, "The Kingdom of Christ, its Character and Destiny." Informal, verbal reports of their work were made at almost every Association by many of the ministers. Sometimes we had a "Circular Letter." The following idea from such a let-

ter read to the Central Association in 1859 is worth studying:

"But we are dark, and others are not ligh'ted by us; we are cold and they are not warmed by us; we are burdened with church business, and they go away to seek another home. We look to the minister, and not as we ought to the Master."

A day of Fasting and prayer "For the Holy Spirit to be poured out on God's people, sinners awakened, and souls converted," was sometimes urged. Some of the Associations spent much time in hunting after churches that failed to report.

The Umpqua and Rogue River sections had so little ministerial help that to live was difficult. Sometimes a revival would attend an Association; persons were converted and baptized; and a brother or two would remain and protract the meeting; often with good results. Brethren too would help each other in building. Thus the Willamette Association gave the Clackamas church \$30 in 1857; and in 1862 the Central Association requested the deacons of each church to try to raise one dollar for each member of their respective churches to help the Salem brethren to build. And the brethren were exhorted to pray for the time to come when the churches would each be supplied with a pastor who should give himself wholly to the ministry of the Word and to prayer.

In 1857, the clerk of the Willamette Association presented a letter from Rev. John W. York, who was appointed by the annual Conference of the M. E. church to bear the Christian salutations of that body to this Association, and requesting the appointment of a delegate from this body to meet with the Conference in August next. After a lengthy discussion, a letter was approved, "Respectfully declining the proposed correspondence, on the ground that we are of the opinion that no good would result therefrom, to⁴ themselves, or to us, or to any party concerned." Although this is the only official paper of this character on record, yet it is a well known fact, that at that day, the most of the prominent Baptists of the Northwest coast did not regard unions, official recognition, or cooperation in public religious affairs with other denominations with much favor. Differing perhaps some in details a similar case with a similar result occurred a few years later in the Willamette Association at Forest Grove, and also in the Umpqua Association at Eugene. And it was avoided in the other Associations, only by careful management so as to prevent the direct question from coming before the Body. The Association also demanded of their churches strict adherence to Baptist beliefs and practice. So when one of the churches lapsed into "open communion," it was promptly

"notified that if it continued the practice the connection would be severed." But as it asked advice, the Association would bear with it for a year, and requested the members and ministers to visit it and "teach it the way of the Lord more perfectly."

In 1858 Rev. C. H. Mattoon was recommended by the Central Association to the brethren in the work of introducing and circulating standard denominational books. (A private enterprise). In 1865 and 1866 all the Associations recommended Brother A. M. Cornelius as a Colporteur of the A. B. P. Society, though his appointment did not reach him till the next year. The Willamette Association also called attention to the publications of the American Bible Union, and exhorted Christians to secure and encourage the most perfect translations of the Scriptures in all languages.

There are several points upon which further information is desirable, but the records are scanty, and much of what is presented had to be gathered from other sources. But they are considered reliable.

2. SLAVERY AND WAR ISSUES

As has been already said, at the close of the First Period, the slavery question was somewhat ominous, though no direct issue was raised in either church or Association until 1856 when the brethren were startled by the resolutions introduced at that session of the Willamette Association. (See page 26). And whilst these resolutions were ultimately voted down, yet many brethren saw in them the entering wedge of a conflict. As the Willamette Association in June, 1856, took in all Oregon, it is but reasonable to suppose that the primal motive for the organization of the Corvallis Association was local convenience. But as times were then, this motive for the Central Association can only be considered as of minor significance. How far the discussion of 1856 affected the Corvallis Association is unknown, though it is certain that it had some influence; but it was unquestioned by observing men at the time, that every indication showed that it had considerable influence in the Central Association. It was largely composed of Southern people, not necessarily pro-slavery, for, regardless of their private views on the abstract question, probably three-fourths of the Oregon Baptists voted against slavery at the adoption of the State Constitution about this time. Now the leaders of the Willamette Association were outspoken against slavery, both in church and elsewhere, the others were conservative, and objected to its introduction into the church, because, (1) it was uncalled for in Oregon, and (2) they regarded

it as a political question that should not be brought into the church. Thus, whilst there was no open rupture, to use a diplomatic phrase, the relations between the two parties were "somewhat strained," and the leaders of both sides considered a third Association an actual necessity; in order (1) to allow the churches to go to whichever Association they pleased; and (2) to preserve the peace and unity of the denomination. Hence, neither party could be said to have organized another Association in the sense of a revolt; because, if certain churches did ask for letters of dismission for this purpose, the other churches were equally as cordial in granting these letters. And this also explains why both Associations have from the first had some churches far within the geographical bounds of the other.

But whilst this action prevented a division of the denomination, it by no means reconciled the parties. Rev. Ezra Fisher withdrew from the denomination entirely, and organized another church calling it "The church of God;" but he took only a few individuals, and no church, and beyond the temporary flurry but little attention was paid to him. As has already been said, the mass of Oregon Baptists wished to be conservative, but a few extremists on both sides kept up considerable ferment. A few churches declared non-fellowship with each other; some withdrew from their associations; some changed from one Association to another; and one Association "excluded a church because it was guilty of disorderly conduct in refusing to represent itself in this body."

When the Civil War arose, new issues followed, and times were more exciting. The Willamette and Umpqua Associations passed strong resolutions sustaining the government and the war. The Central Association said nothing until 1866, when it published some platitudes which no intelligent Baptist ever disputed, and the Corvallis Association took no official action, but it was understood that it endorsed the action of the Central Association. Official correspondence was "dropped" between the former two and the latter two Associations, and there was very little official recognition between the churches which differed on these questions. In 1863, the Umpqua Association was organized, "Whose characteristic features should be non-fellowship with such churches as continue the advocacy of American Slavery." If any Baptist church in Oregon ever "advocated American Slavery" it certainly never has been heard from, and its locality is unknown. The constitution of the new Association said: "No church shall be received, the controlling influence of which is in favor of American Slavery." As a large share of the population of Oregon came from the Southern states, it is not surprising that all shades

of opinion prevailed, but if "the controlling influence of any or all of these led to any expression "in favor of American Slavery," it was never reported, nor is it found in any record. During the first 40 years of our denominational existence on the North Pacific Coast, this is the first, and only Baptist Association organized on any partisan basis whatever. In 1866, the Willamette Association adopted the following:

"Whereas, Rebellion and slavery, the cause of our past dissensions are now removed, therefore,

"Resolved, That the Willamette Association will open correspondence with the Central Association by letter and messengers, and ask that body to reciprocate."

The results of this action were still pending at the close of this period.

3. MISSION WORK

From the very first, all the Associations undertook to supply their own field; sometimes with a little help from the A. B. H. M. Society; oftener with no help except from God's blessing upon their own labors. Often the most serious and difficult question before the Associations, was "Shall we continue the effort to sustain a missionary within our bounds?" "And for how long?" The Willamette Association begged the Society to "plant a man in Portland," and when Rev. S. Cornelius, Jr., came it was a time of rejoicing, and of regret when he left. The following resolution or its equivalent was adopted by all the Associations:

"Resolved, That in view of the great lack of Baptist ministers in Oregon, the smallness of our numerical strength in many places, and the deplorable absence of those influences of the Holy Spirit, without which sinners are not converted to God nor believers built up in holiness, that we recommend the members of our churches, each one, to observe a season of secret prayer every Lord's Day evening at 9 o'clock, or as near that hour as may be; thus united that all our deficiencies may be supplied, our captivity be turned, our reproach be taken away, and the work of God among us be every where revived."

The "Yearly Meetings" were kept up for awhile, but gradually died out as new ministers came. In the Willamette Association, Rev. Thomas Taylor was employed in 1857 and 1858, with one or two short intervals. He had preached every Sabbath, and a part of the year had appointments during the week. He gave himself wholly to the work. He preached or worked exclusively. He and his wife were old and wanted but little. His field was truly missionary, and his continuance was recommended. In 1857 he received \$187.70; in 1888, he was allowed \$250. His field was between the Molalla and the Columbia rivers, and between the Willamette river

and Cascade mountains. His congregations were good, and he believed there had been a steady increase of sympathy for the cause of Christ. At the Association meeting between \$30 and \$40 was collected to aid the General Association in missionary work. In 1859 Rev. R. Weston was the missionary, and he gave a minute statement of his labors, trials, joys and sorrows, exhibiting a marked case of faithful, earnest and prayerful sacrifice in the Lord's vineyard. The committee regretted that the Association was unable to keep this faithful brother in the field for truly "The harvest was great and the laborers few." In 1861, \$24 was collected, but the money was kept for future use. In 1866 it was recommended "that the churches be trained to the principles and practices of systematic benevolence," and quarterly contributions to the missionary cause was urged.

Rev. D. C. Hackley was the missionary of the Corvallis Association in 1857, and \$172 secured for his support for one year. Rev. William Sperry died that year. Of the needs of the field, it says:

"A deep state of religious feeling seem to pervade the congregations, and we are informed that this feeling is very general throughout the Umpqua and the Rogue river valleys. We want help. The field is ripe and ready for the harvest. We are trying to help ourselves all we can, but we are very weak, and the field is large, and our want's pressingly great. Cannot our Willamette brethren help us?"

In 1867, \$26.25 was paid to Rev. G. W. Bond for mission work. In 1859 the fund was \$61.20, of which \$60 was paid to Rev. J. J. Clark for one and a half months of labor south of the Calapooia mountains. This same year a request came by special messenger from Puget Sound for a minister to come and organize a church and ordain another minister, and Rev. R. D. Gray and Deacon John Lloyd were sent. The next year they made a favorable report of their mission. They had organized a church of six members, baptized four more and ordained Brother T. C. Harper to the ministry. They spoke well of Brother Harper, and regarded the field an inviting one for Baptists on account of there being considerable Baptist sentiment there. The Associational report said the cry for help was loud and earnest. At least four efficient ministers were needed in Southern Oregon, and with this help no doubt several churches might be established with fair prospects of being prosperous, and of exerting a benign influence. But the great destitution of ministerial labor precluded the idea of the Association doing anything at present. In 1865 it was recommended that the churches make an effort to raise means to sustain Rev. J. C. Richardson in devoting one week in each month as a missionary in the Umpqua valley, and also to aid some other brother in the

same work, if a suitable man could be obtained; and a superintending committee appointed, with a solicitor in each church to urge the matter, and secure funds for this purpose. Brother Richardson traveled to the extent of the means collected, (\$74.20) and reported one church organized, the field large, the destitution great, and a people willing and anxious for Gospel privileges.

There is no record of mission work in the Central Association till 1860, when Rev. J. G. Berkley was paid \$17.50 for mission work with the same amount on hand. In 1864 some plan for paying ministers who preach regularly a fair compensation was recommended, and a committee appointed, and solicitors in each church to secure aid in employing one or more ministers to travel and preach within the bounds of the Association. There is no record of any mission work in the Umpqua Association during this period except a collection for the A. B. H. M. Society in 1866. It also urged the importance of sending a pure Gospel to the Freedmen, deplored the destitution of its own field, and called for more laborers.

IV. THE GENERAL ASSOCIATION. 1857

The General Association was organized at French Prairie with Rev. George C. Chandler, moderator; and W. C. Johnson, clerk; on September 25, 1857. The object of the Convention was "to co-operate in the labor of Christ's church in Oregon." Measures were taken to circulate subscriptions and secure funds for this purpose. The Ministers' Conference appointed Rev. H. Johnson to write an essay for the next meeting on "The Millennium."

The next meeting was with the Pleasant Butte church in 1858. Nothing had been done the previous year. The committee on "The Wants of the Territory," after speaking of places which should be occupied, especially Portland and Salem, said:

"Our ministerial strength is weak, and growing more so by the infirmities of age, and the want of young men to fill the place of the fathers as they pass away. We have not more than four ministers who can be said to be given to the ministry, and these are so limited in their income that they are compelled to devote much of their time to secular labors. Other ministers are preaching, some every Sunday, and others part of the time, as they can leave their families and engage in the work."

Pledges, \$441.25, and cash, \$28.75 were secured for mission work, and the committee recommended that Rev. R. Weston or some other brother be employed as a general missionary, to occupy that part of the territory south

of the Calapooia mountains, and the minutes conclude with this note:

"Our session has been very agreeable, and we trust profitable. We have harmony in all our actions, with a good degree of Christian sympathy. We love these Christian gatherings, but we are not without our sorrows. We had but few from abroad. Some of our most active brethren were absent, among whom was Rev. H. Johnson, one of the first three Baptist ministers who came to the territory. We suppose the cause was the unfavorable weather and the precarious state of his health. Rev. Ezra Fisher met the Ministerial Conference, resigned his office of moderator, and declined co-operation with us in any of our meetings, giving as a reason, that he is acting on the principle of "non-fellowship with slave-traders, slave-owners, slave-advocates or slave-apologists," and that he "is now connected with an organization established upon these principles in addition to the Articles of Faith usually adopted by Baptist churches, but calling themselves 'The Church of God.' "

The meeting in 1859 was so scantily attended that no attempt was made to transact business. The few present adjourned to meet at the call of the executive committee. That call was not made, and the committee is dead. No appointees were present, and there was no preaching. For minutes, see those of the Willamette Association, which met the following day at the same place.

This brings the Associational work down to the close of the second period; the meeting of the several Associations in 1866. The history and the statistical tables show the growth. In addition, the foundations of a college were being laid, and taking the work as a whole, there had been substantial progress. The ministers had been devoted, earnest and zealous, and the membership generally hopeful; whilst neither were disposed to lessen their exertions for the spread of the Gospel of our Lord Jesus Christ. Of the needs and prospects, the words of a later writer, are applicable to this period also:

"The town and country are growing in population and importance every day, and the needs are increasing in proportion. I hope that we may soon see a change and that men may be found for this hard; but necessary service; a service in which I am sure there would be a large reward; a sowing from which would result a glorious harvest."

III. WORK OF EASTERN SOCIETIES

I. FOREIGN MISSIONS

During the second period \$48.70 was credited to Oregon by the American Baptist Missionary Union; \$26.70 in 1863, and \$22 in 1864; calendar years. The first Association offering was in 1862; that of Portland

the same year; of McMinnville in 1864. Portland Sunday school sent \$20 in 1863. The total contributions prior to 1861 were \$23.69. One great drawback was a lack of information on the subject. Probably not more than half a dozen copies of the *Missionary Magazine* were taken in Oregon. It is doubtful whether one-fourth of our ministers could have given a live-stirring address on foreign missions, outside of a few generalities. At an Association we might hear something, and some of the most helpful, inspiring, spiritual sessions were spent in considering this question. Strong, pungent resolutions and reports met with hearty approval, but were almost forgotten at home. Yet, little by little, the cause was gaining ground, and slowly and surely beginning to claim attention.

2. THE A. B. H. M. SOCIETY

From March 31, 1856, until Rev. Samuel Cornelius, Jr., came to Portland July 1, 1860, nothing was done by the Society in Oregon, and very little during this entire period. An extract from the report of the Society for 1864, will show the situation at that time.

"The Society early entered the field, and for a few years devoted to it considerable attention. They sent to it men, and expended upon it money; but after a very limited period, the work early entered upon was almost entirely abandoned. So far as your committee has learned, for ten years before the last, the Board sent but one man to the Pacific Coast, and during that period it made but very limited appropriations to men already upon the field. During this same decade of years, religious bodies of other names were taking possession of the field, seizing upon the strongholds, and gathering resources peculiarly our own. Your committee cannot resist the conviction that the Pacific Coast has been sadly neglected in years past, in distributing the resources of this Society. There has been a great inequality between the cultivation bestowed upon it, and that bestowed on some of the states and territories of the Northwest. As a direct fruit of this neglect, our cause on the Pacific Coast has languished. In comparison with other religious bodies we are weak. Golden moments have been lost and precious opportunities have been closed against us. Your committee cannot forbear to express to you their conviction that the field demands, and ought early to receive some of your best gifts. It is no trifling nor unimportant work to plant the institutions of new states, and especially, of states isolated and alone, like those on the Pacific Coast has been settled, and the present condition of society there, render it indispensable that you send to the field men of nerve and energy and self-reliance, as well as men of undoubted piety and moral character. If you can send such men, there is little doubt of your achieving success."

These facts being urged, the following resolutions were adopted:

"Resolved, That in the judgment of this Society, the Board should be-

stow a much larger relative measure of attention upon the cultivation of the Pacific Coast.

"Resolved, That the Board be recommended to seek, at the earliest practicable period, an increase of effective Gospel laborers for the fields, and to make appropriations on a scale that will enable them to enter the most important points of the field."

EDUCATIONAL WORK.

McMINNVILLE COLLEGE

The effort to establish a school of high grade at Oregon City and its failure, has been noticed. But our people were not satisfied. They contemplated another effort. True, it would cost money; buildings, libraries, apparatus, and above all, its incessant demand for thoroughly qualified teachers, might rest heavy on some of its patrons, but for all that, our early Baptists were clamorous. Why? Because of our very isolation, and our need, were compelled to grapple with great denominational issues and enterprises. No matter if we were poor, we must sacrifice. The cause demanded it. Our very life as a Christian force called for it. What if the odds were against us? We were, as we thought, at least on a par with our competitors in Oregon, whether considered numerically, financially or influentially. And we must do something. We were desperate, under the circumstances. Eastern brethren might call us crazy! But no matter. We believed that we had foundation, if not method in our madness. Just think of it! With the entire Baptist force, as reported, less than 200 strong, in 1852, an "Educational Society" was started with our leading men at the head of it! And renewing their effort in 1854! And about the same time, when not 500 strong, we were seriously planning to start a denominational paper! And they did it! And in direct opposition to the old proverb, that "A burnt child dreads the fire," although they had already sunk over \$4000 in the Oregon City Enterprise, they were intensely eager to "Try, try, again!" Why? Because the leaders of thought amongst us, felt that it was laid upon us, because of our very isolation, to work out this problem. It was absolutely necessary to our success, aye, to our very life, that it be done. Their faith upheld them; they were not pessimists. They believed it could be done, and they did it. Some of our later men call them slow, but their work does not show it. At one of our State Conventions, a very prominent speaker declared that an "injurious conservatism" was "stamped upon them," as well as "a lack of enthusiasm." And that "in any phase of Christian work." No man, who had lived in Oregon ten years," "would cheer his brother with

a single enthusiastic utterance," That the ten year man adopts as a part of his creed that never, under any conceivable circumstances will he allow his feelings to so get the mastery of him as to allow an enthusiastic word of sympathy to some brother who is heroically lifting until he sees stars!"

It could be retorted that when the speaker delivered this address, he had been in Oregon ten years; hence, he only describes himself. But the fact is, there was sympathy; there was heroic lifting all along the line, even whilst the great question with many of our early Baptists was how to provide bread for their loved ones and because they would not create debts which they never could have paid, and obligate themselves beyond the possibility of redemption, they are thus disparaged by some who have no conceptions of the trials and sacrifices endured by those who planted our banners here; nor can they be appreciated by those not personally active in the work. And God, in a most wonderful manner, was opening up the way to solve this educational problem

Early in 1855, a High school was started in McMinnville, chiefly by the efforts of Rev. John McBride, Rev. S. C. Adams, Hon. W. T. Newby and Hon. William Dawson; all belonging to the Christian church. A building was enclosed, and Mr. Adams taught a term or two of school in it; but the labor being thrown mostly on him, and finding himself unable to make the school what he desired, and with the consent of the others, in 1856, he formally tendered the whole property to the Baptists, if they would establish and carry on a college there. The proposal was courteously received, but other places were urging their claims. Hence, a committee, consisting of Rev. R. C. Hill, Ezra Fisher, Hezekiah Johnson, G. W. Bond and R. Weston and Brethren J. M. Fulkerson and Henry Warren, was appointed to examine the different localities, together with the inducements offered by each. This committee reported at the organization of the Corvallis Association in September, 1856. Hon. W. T. Newby increased a previous offer to ten acres of land, and Brother Samuel Cozine offered twenty acres more, and finally McMinnville was agreed upon, their offers accepted, and a committee appointed to have all the arrangements and agreements carried out. This having been accomplished, a contract was let in the winter of 1856-7 to complete the building for \$3600. It was a frame, two stories high, with two fronts, each 80x30 feet. The first floor was recitation rooms; the second, dormitories for students. The first public recognition of the school by the denomination was on September 5, 1867, when the Central Association took a subscription of \$353 for it.

"Voted, That this Association extend its fostering care over the institution of learning at McMinnville; that they appoint a Board of at least seven

trustees for the same; and that they recommend it to the Baptists of Oregon as worthy their patronage and support."

The trustees appointed were R. C. Hill, H. Warren, E. Ford, J. M. Fulkerson, A. N. Miller, J. S. Holman and Willis Gaines; to whom Richard Miller was afterwards added. These were the incorporators. The building was completed in the fall of 1867, and the first school in it under Baptist control was taught that winter by Professor J. W. Johnson, afterwards President of the Oregon State University.

It has been extensively published that this was an "opposition school" to Oregon City; the true foundation cause being "The Slavery Question." A few facts will settle that. (1) Revs. Ezra Fisher, Hezekiah Johnson, and Henry Sewell, all Oregon City men, were on the Committee which unanimously recommended McMinnville. (2) The McMinnville school did not commence until the Oregon City college was practically dead, and had had no school in it for years, except by private teachers who took all risks, and assumed all responsibilities. (3) From 1849 to 1857 the West Union church had tried hard to get an Academy, at least, started there, offering 80 acres of land for a campus, and their sympathies would all have been against McMinnville. The majority of the Committee would have favored Oregon City, had there been any reasonable prospect of its success. (4) Had the Committee seen that they had made a mistake in recommending McMinnville, they could have corrected that mistake at the Willamette Association, which met several months before any steps were taken towards accepting the McMinnville proposition. But not even a hint was given of any mistake. (5) Rev. George C. Chandler, the first President of McMinnville college, and John D. Post, were both sent out by the H. M. Society for the Oregon City school. C. H. Mattoon was also taken from his private school at Oregon City, to go to McMinnville. Every member of this first Faculty at McMinnville, was a Northern man, an anti-slavery man, and had direct, prosperous, personal interests at, or near Oregon City to keep him there. Why should they aid in starting an "opposition school" at McMinnville? And why should Southern, pro-slavery men, as many today call them, choose Northern, anti-slavery men to teach their children? Would they not prefer, if necessary, even non-professors? The idea is absurd on its face. The fact is, that had not the Oregon City school, as a Baptist Institution, been notoriously dead, the original promoters of the McMinnville school, who were not Baptists, would never have offered it to us. And finally, when the Oregon City property was sold, Hon. W. Carey Johnson, whose father had started the school at Oregon City,

and who, of all men, would have labored to have made it a success there; made the presentation speech in giving the funds to McMinnville. And those who now talk of "Educational Differences" because of slavery at that early date, only betray ignorance of the facts.

But the school became the pet and the protege of the Central Association, and although their own committee had recommended it, the Willamette Association did very little to encourage it at that time.



THE OLD BUILDING

On January 30, 1858, the trustees obtained a charter of incorporation, and their first meeting was held March 27, 1858, when Rev. G. C. Chandler was employed to take charge of the school at \$1200 a year, and George Russell as an assistant at \$50 a month. May 20th., the trustees organized by electing Ephraim Ford, President; Henry Warren, Secretary, and A. N. Miller, Treasurer. May 21st., C. H. Mattoon presented a plan for an endowment, and there being "no particular objection to the plan or specifications," he was sent out as an agent to secure the same. He started in August, and in January, 1859, reported \$11,000 secured on scholarships, and \$746.50 of general subscription. The Central Association had also subscribed \$175 to assist in the work. Meanwhile, Professor J. D. Post, of Ore-

gon City, had been employed, and in the fall term, both he and Mattoon went into the school; Rev. G. C. Chandler, Pres.; J. D. Post, Professor of Languages; C. H. Mattoon, Professor of Mathematics. The tuition bills were to pay the teachers. That winter, 178 pupils were enrolled, but in the spring the measles broke out in the place, and the school ran down to 60 in a short time. Before the close of the spring term, Professor Post left for Oregon City, and sending a Mr. John Hall to fill his place, never came back. Professor Mattoon also left at the close of the term, for another place. At the Central Association in 1859, the committee on the College reported that "the property now owned by the college, together with the endowment subscription that can probably be secured, amounts in the aggregate to \$20,000 or more; but to make this certain, debts amounting to nearly \$4000, interest and all must be paid. To raise this debt, a solicitor was appointed in each church. In the spring of 1850, Brother Chandler resigned, whilst Professor Hall stayed a term or two longer, when he also resigned.

In 1860, the Central Association met at McMinnville, and the College debt was the important question before the body that year. Finally, after long and earnest discussion of various plans, it was recommended that each member of the Association bind himself to the trustees to pay his proportion of the debt according to his taxable property. There were 28 names (afterwards increased to 40) to this agreement, and \$44.55 in cash was secured. These brethren met at Shiloh August 30, 1860, and individually assumed, or paid the debt, together with interest on deferred payments at two per cent a month from June 9, 1860.

To illustrate. One of the most prominent men now in Oregon, recently, in a public address before one of our Associations, was understood to say that this result was secured by an "iron-clad rule," which imposed an assessment upon the members of the Central Association. Rev. A. J. Hunsaker, who was present at the Central Association in 1860, and also a subscriber, knowing all the facts, promptly corrected the statement, by saying that this subscription was nothing but a voluntary act on the part of those who paid that debt; simply a free-will offering placed upon the altar of Christian education. And the clerk of the Association at that time, who took the subscriptions when the pledges were taken, is now living in Oregon, and verifies the statements made by Brother Hunsaker, saying, that "There is not the least foundation for the statement that the Central Association ever adopted or tried to enforce such a rule as referred to above, since this was an act prompted only by the constraining love of Christ."

The Association also decided in 1860 that the college building should not be opened for any discussion, lecture, speech or essay upon any political

First Faculty of McMinnville College



REV. G. C. CHANDLER, D. D.
President, Professor of Mental and Moral
Philosophy and Belles Lettres



JOHN D. POST, A. M.
Professor of Languages



C. H. MATTOON
Professor of Mathematics and Natural
Sciences

question, whether from teachers, students, or persons not connected with the school; and also repeated it in 1866.

In April 1861, C. H. Mattoon returned, and by consent of the trustees, opened an independent school until further arrangements could be made. At the Central Association in June, the number of trustees was increased to fifteen divided into three classes; one-third to be chosen annually; each class holding for three years. The committee also stated that they had considered a proposition from Brother Mattoon to take the school for five years, and suggested that the Association recommend that the trustees accept Brother Mattoon's proposition, with the understanding that he and they co-operate in their efforts to secure such additional Professor or Professors as might be thought advisable; and until such Professors could be secured, Brother Mattoon was to be the acting President of the Institution; he being unwilling to accept the position longer. Acting on this recommendation, in August, 1862, Rev. G. C. Chandler and C. H. Mattoon leased the school for five years; but as the Executive Board hesitated to assume the responsibility alone, the signing of the papers was postponed until the meeting of the trustees; but the school continued in session. Early in January 1862, serious sickness in the family of Professor Mattoon very much interfered with his duties in the school. It was difficult to secure help, either for his family or for the school room, and he resigned March 14, 1862, and has not since been connected with the school as a teacher. Brother Chandler taught a term or two longer, when he resigned, and this closed his connection with the school as a teacher. A part of the debt was yet unpaid, but there were enough solvent subscriptions to meet it. This year, the Association turned the entire management of the school over to the trustees, but this did not help matters, for in 1863 another debt of \$600 loomed up with only \$200 of responsible pledges to meet it. The Association went to work, appointed committees, took collections, and even talked of selling the entire property. But it was not sold. Private parties paid \$45 rent, per quarter, in improvements during the winter to teach in the building, and at the meeting of the Central Association in 1864, by extra efforts, the debt was again paid, and the following resolution was passed without opposition:

"Resolved: That the trustees be, and are hereby instructed to make McMinnville College a self-sustaining institution."

Meanwhile, Professor J. W. Johnson had returned and again taken the school, and was making it a success, being assisted by John Hall and Mrs. N. E. Morse. In 1864 he had 84 students in the summer and 120 in the win-

ter. It paid the teachers about \$1500, and there were no debts to trouble the trustees. March 3, 1863, the property was leased to Professor Johnson for five years, for \$1000, to be paid in improvements. That spring the school-room was reseated at a cost of about \$600; all collected and paid. In June 1856, the school reported the attendance of the previous year as ranging from 60 to 116; average 75.

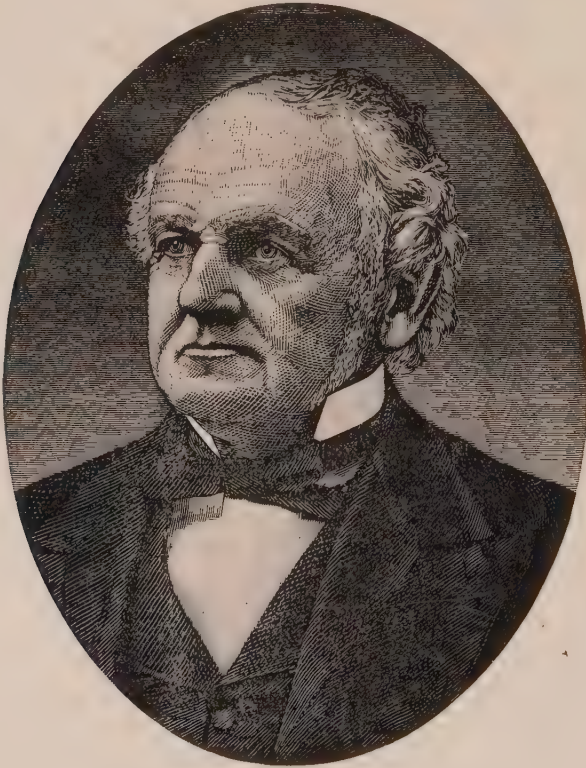
Thus we find McMinnville College at the close of this period, out of debt, and with every indication of success and healthy growth. And amidst all its difficulties and sacrifices, our noble brethren struggled on with strong faith and buoyant hopes, looking to God for their reward, and already were beginning to see glimpses of future results. With only ten years of existence, without any endowment, and backed by only one Association of but 750 members, it had sent forth a class of students whose after course furnished a member of Congress, a Circuit Judge, a college President, a score or more of lawyers, physicians, and clergymen, who became prominent, and a large number of the most energetic and successful business men and women of our State; a company of peers that the promoters and builders of the school could point to with pride, and of whom no other Institution need be ashamed. The only need was an endowment, the securing of which will form a part of the events of the following periods.

V. Personal Sketches

39. DEACON D. W. WILLIAMS. 1859

Deacon D. W. Williams was of New England descent, born in 1808. His father moved to Ohio in 1816, died in 1822. In 1829 he went to Buffalo, New York, and in May, 1831, professed religion, uniting with the Washington Street church. In 1832 he married a lady of deep piety, and extraordinary ability, who made his home one of love and happiness until 1889, when she went to her reward. In November 1859, he came to Portland, Oregon, and was one of the constituent members of the re-organized church of Portland in 1860. He was clerk of the church for thirteen years; Sunday School Superintendent ten years; deacon twenty-four years; trustee twenty-three years; treasurer of Multnomah county two terms; Moderator of the Willamette Association five years and treasurer of that body for seven years; and filled these positions with honor and credit. He had pru-

dence, tenderness, and patience. and with experience, he had a willingness to work, which well qualified him for all his positions. He was wise in counsel, a judicious help, and a true friend. He was an anxious Sunday School teacher, and thus defines its object: "The first and great object of the Sunday School should be the salvation of each scholar through our Lord Jesus



DEACON D. W. WILLIAMS

Christ." He said he was stimulated to this work by the dying words of his child: "Tell all the Sunday School children to love Jesus that they may come to heaven, where I am going." In the memorial sermon, Rev. Dr. Gordon, his pastor, thus speaks of him:

"There was no service too exacting for his willing hands; no mission too arduous for his ready feet; no burdens too heavy for his manly shoulders; no difficulties too great for his unwavering faith; no needs of Zion too numerous

or menial for his cheerful performance; no suffering or sorrow beyond the response of his loving heart. If ever a man lived who could honestly use the language of a familiar hymn, Brother Williams was that man, and truthfully and unreservedly might he have sung, 'I love Thy Kingdom, Lord,' etc. Noble in the example of his life as a man, husband, friend, citizen, and Christian! Grand are the lessons taught by his consistent daily walk and conversation! By his pure record before his fellow men in our community! By his domestic life, and by his persistent and undeviating attachment to the church of his first and sweetest love! No day was too stormy; no rain too heavy; no cold too intense; no heat too oppressive; no night too dark, for Deacon Williams to wend his way to the house of God and place of prayer. His seat was never vacant; his presence was never questioned; his devotion never faltered; his lamp never flickered; his love never waxed cold. Never till his last illness laid him aside, did he lay down his burden, or cease to associate with the people of God. Nor even after death's shadows were gathering around him did he cease to care for Zion's joy and welfare."

The Portland Baptist Missionary Union said of him:

"In him were united in an unusual degree, those traits which characterize true godliness. His life was illustrious for gentleness, kindness, patience, temperance, and personal purity. He was the true missionary, for his daily life was an epistle seen and read of all. He was so generous, so good, so loving, so beloved. His integrity was never questioned, his piety was never doubted. His whole life was worthy of emulation. And the memory of his good deeds, his humble trust, his faithfulness, and his devotion to the Master's service will be an inspiration and a benediction to those who must now take up the work his weary hands have laid down forever."

And another resolution said, "His name has been, and will continue to be a symbol alike of Christian aggressiveness and of Christian love."

He died March 7, 1891, and the First Baptist church put this on the Record:

"We thank God for the noble Christian manhood he was permitted to exemplify before this church and the community for the last thirty years of his life, rounded and complete in Him who is the sum of all goodness—Jesus Christ.

"We thank God for the sweet Christian spirit he always manifested before this church and the world, the inspiration of which he derived from the constant daily communion with the Lord and Savior.

"We thank God for the loving and tender solicitude expressed for the spiritual welfare of his brethren and sisters in Christ, not only in the church but also in the wider fields of the State."

"We thank God for his example of patience, ever mindful of human weakness, yet overlooking the faults and mistakes of others, in the deeper consciousness of human imperfections, and the gracious spirit of his Master who could forgive the erring and the wandering.

"We thank God for his example in prayer, the crowning excellence of Christian manhood. The reverence and godly fear which characterized all his approaches to the throne of Grace.

"We thank God for his completed life, the good fight of faith, the blessed assurance, and for his unswerving loyalty to the word of God.

"We thank God that it has been our privilege to know and love him.

"May it please the great Head of the church to bestow upon us who remain, in large measure his spirit of meekness, charity, patience, and faithful consecrated devotion, and loyalty to God and His truth."

40. REV. SAMUEL CORNELIUS, JR., D. D. 1860

Rev. Samuel Cornelius, Jr., D. D. was born at Alexandria, D. C., February 22, 1825. His father, Rev. Samuel Cornelius, D. D., was for thirteen years pastor of the Baptist church at Alexandria, and with Noah Davis helped originate the American Baptist Publication Society, of Philadelphia.



REV. SAMUEL CORNELIUS

He was widely known as a minister of marked consecration and effectiveness, and died at Ann Arbor, Michigan. The connection were all Baptists. Samuel, the son, had the best of educational advantages. He graduated at Columbia college, Washington, D. C., in 1844. He had previously experienced religion and been baptized into the E street church, Washington, by Rev. Jacob Knapp. In 1847 he was licensed by the church at Mt. Holly, N. J., and ordained October 18, 1848, by the Tecumseh church in Michigan. Before coming to Oregon, his principal labors were at Fond du Lac, Wisconsin, and

at Winona, Minnesota, at each of which places he gathered a large church and built a meetinghouse. About six years of that time he was under appointment of the A. B. H. M. Society. He came to Portland, Oregon, in 1860. Aid was obtained from the Society and he stayed in Oregon about six years; five years at Portland, and one year at Salem. At Portland he found the cause prostrate. But the brethren, though much discouraged, hailed his coming, and having building lots, and about \$800 secured for a meeting-

house, Brother Cornelius, who was very hopeful and energetic, soon gathered the brethren together into a little church, and put up and enclosed the building; at first, finishing only the lecture room for immediate use. He also held successful meetings at Salem and West Union, strengthening the brethren very much. He was an active, stirring man, adapting himself readily to western habits, and went everywhere within reach preaching the Gospel, as opportunity permitted. He visited nearly all the Associations in the State, from 1862 to 1864, making the journey on horseback, and was always welcomed. His zeal was ardent, burning; and his passion for souls made preaching his element. And it was in such a way that the most simple could understand, and his hearers could not avoid being moved with him in his intense longing for results. He preached extempore, with brief notes, preferring the pastorate, but was ever ready to assist in a revival. His prayers were indeed petitions for bounties from God's fulness. And in preaching he gave thoughts for thinkers. He was a young man of the highest culture; at that time, perhaps the best educated and trained of any preacher amongst us, unless it was Brethren Chandler or Fisher, yet he had no theatrical clap-trap; he uttered no platitudes; there was no note service, either in his preaching or in his prayers. He did not "despise the day of small things," but trusted God, not doubting that He would fully verify His promises. His fine scholarship was much enlarged by reading and observation. He once said he never let a valuable thought escape him, and he carried a pocket memorandum book in which to jot sudden inspirations or unexpected gleanings. His life was distinguished for purity, a nice sense of honor in personal and business affairs, and a thorough devotion to his work. An idea of this latter thought may be gathered from his journal, under date of December 31, 1863:

"I have never entered upon a new year with feelings of so much solemnity, as I now enter upon this. It appears as if it would be a searching, humbling proving time with me. O, may I be kept by the Keeper of Israel, and blessed of the Lord who made heaven and the earth. The prayer of Habakkuk is mine. (Heb. III-12)."

At one time, a blatant infidel, thinking to embarrass him, asked in the presence of a crowd: "Do you believe every word of this common Bible such only as we common people can read?" Brother Cornelius looked at him sternly for a moment, and perceiving his object, caught his Bible to his bosom exclaiming: "Yes, indeed; every precious word of this blessed book!" The action, the rapt, intense devotion in his countenance, threw the cavalier into confusion, and produced a most profound impression on his auditors. His

cordial, affable ways endeared him to every one. He had no pedantry, not, the slightest air of fancied superiority, but rather the opposite. He delighted to meet the brethren and hear of the prosperity of Zion. When he left there was not one who knew him but regretted his departure. After leaving Oregon, he was pastor at Indianapolis, Indiana; at Pueblo, Colorado; and at Little Rock, Arkansas, where he died December 29, 1886. A wife and two sons survive him.

41. REV. C. L. FISHER. 1860

Rev. C. L. Fisher was born of Baptist ancestry at Norwich, England, in 1817. He was brought to Utica, N. Y., in 1827. He had good educational advantages, graduating at Clinton, N. Y., the seat of Hamilton college. He was converted in 1840, uniting with the Broadstreet Baptist church of Utica; and was licensed and ordained in Wisconsin; in 1851. In 1860 he came to Oregon with an ox team, (six months on the road), and settled in Salem, serving that church as pastor some three or four years, and irregularly, some two or three years longer. Whilst at Salem, he built a substantial meetinghouse.

He is an earnest, live, wide-awake preacher. His sermons are largely written, but so thoroughly studied as to be almost committed to memory. He is a stirring man; always at work; and has the happy faculty of infusing this same industrious spirit into others. He is also excellent at keeping a church at peace. By superior tact and skill he can check the threatenings of disturbance or trouble in its very incipency, and manage it so adroitly as to satisfy and please all. The growth of his churches is more steady and sure than spasmodic and fitful. Hence, he usually has a reliable membership of solid, consistent men and women. He commands the deep-seated respect and esteem of others, more than their overflowing enthusiasm. His labor is earnest and practical, and his work abiding. In Oregon, he is kindly remembered as a most efficient laborer. He was a member of the State Legislature in 1864 and 1865. In 1868 he moved to California, much regretted. There, and in Nevada he was the same active rustler as in Oregon. He claims some 1200 converts, has preached over 1000 funerals, and married nearly 1000 couples.

42. REV. J. C. RICHARDSON. 1846

Rev. J. C. Richardson, in the days of his physical strength, was one of the best of evangelists. He and Rev. J. W. Osborn, Jr., were the first mis-

sionaries of the early Convention. Like Brother C. C. Sperry, his greatest forte was exhortation. He almost always had "good meetings." At one of his protracted meetings in Lane county, assisted by Rev. C. C. Riley, they baptized eighty converts. At another meeting at Brownsville, were 120 conversions. At Oakland, at another time were twenty or thirty.



REV. J. C. RICHARDSON

He was born in Missouri in 1832, and brought to Oregon in 1846. He had the common school advantages of Missouri at that time, but otherwise, no educational privileges. Like many other young pioneers, his early life was a wild one. From the stories told of him he was decidedly "a hard case." This continued until he was about 29 years of age, when the grace of God reached him and he was converted and baptized into the Palestine church by Rev. R. C. Hill. He at once felt that his boon companions must also find the Savior precious, and at once commenced warning them and pleading with them to turn from their evil ways and accept eternal life. On December 26, 1862, the Palestine church ordained him. He started out on his new life with zeal and vigor. He and Rev. S. S. Martin were the first Baptist ministers to cross the coast mountains into Coos county, where they organized the first Baptist church in that section.

He was full of the Spirit and this evangelistic work was his delight until his physical infirmities compelled him to give more attention to a settled pastorate. He was missionary at times for the Corvallis Association, one year for the Convention, and often "at his own charges." His salary, when he had one, was usually from \$300 to \$400 a year for all his time; in a very few instances, for a very short time, he received from \$600 to \$800 a year. His mode of travel was on his horse; in later years, in a buggy. He took little or no rest or vacation, unless from sickness of himself or his family, until broken health compelled him to stop traveling. He now lives at Eugene, and preaches for surrounding churches as his health permits. He has often denied himself and his family of comforts, and even necessities, that he might preach

Christ. Although he has traveled over nearly all Oregon, yet his chief field of labor has been in the southern portion of the Willamette valley, in the Umpqua valley, and between the latter valley and the coast. When not on missionary tours, he preaches regularly for some church or churches within his reach. He is determined to wear out rather than rust out, and with the true instincts of a shepherd scours both hills and valleys for the lost sheep of the house of Israel, having many appointments, and trusting to God to keep the results. He was pastor of the Calapooia church from its organization in 1865 until 1887, and also much of the time for some other churches in Douglas county. His manner is earnest and pleasing, and his delivery easy, with a ready command of appropriate language. His social affability and generous spirit make him a favorite everywhere, especially with young people, and his consistent life commands the respect and confidence of all. He reads carefully, and takes pains to keep himself well informed on current events. He is fairly posted on Baptist history, and can ably defend Baptist doctrines and practices. He is a Landmarker and on proper occasions teaches his doctrines. He has no compromise with error, and does not hesitate to stand for his principles or practice if occasion demands it. He does not court popularity, and yet is a most popular man. He has several times been Moderator of the Corvallis Association, and has also filled other important places in the denomination. His advice and counsel are much sought, for he is prudent and careful, and his words are usually considered safe. He has a place in the affections of the old Oregonians that no later man can fill, and an influence that cannot easily be set aside. In 1897 he wrote a series of Articles for one of our Baptist papers, giving sketches of his early ministry, which show so much of the early pioneer, that many of his incidents will well illustrate the work almost from the first; and hence are here presented; sometimes direct, sometimes condensed or paraphrased; but at all times aiming to give his entire thought clearly and intelligently. And his experience is but a counterpart of perhaps a score or more of others, who, with limited attainments were put forward by the early churches to preach Christ. He, as a representative man, illustrates very largely the early aims, plans, and methods of work, and the sacrificing spirit of those who were the burden bearers in laying the foundations of our future growth on the North Pacific coast. His experience in conversion was most clear and vivid. He says:

"The whole current of my mind and heart was completely revolutionized. Almost as soon as I breathed the heavenly atmosphere I felt a deep desire for the salvation of men, and while I did not feel like it was possible for me ever

to be a preacher, I nevertheless felt that I would love to be one of the Lord's ministers, and like one of old, 'I conferred not with flesh and blood' but went about immediately, holding prayermeetings, attending other meetings when opportunity afforded, and my exhortations were attended with great power. Many times the effect was perceivable."

It took some time to decide as to his denominational standing, but he finally came out a sound Baptist. He says:

"I was busily engaged in the work of my Master whenever opportunity offered itself. The little church of which I was a member had preaching once a month by a minister from abroad, and I made it a point always to be in attendance and take such part as was assigned me by the pastor."

His first sermon was in the spring of 1862. It was announced at the morning service, and he says, "If it had thundered from a clear sky I am sure I would not have been more surprised." It took away my appetite, and he prayed "that there would be but few out that evening." But the house was crowded even for standing room. For a few moments he "hardly knew whether he was preaching to human beings or to the trees." When he came to himself, his pastor and the audience were bathed in tears. He says that from the first of his ministry, he "always entered upon the discharge of that duty with more or less fear," lest in his weakness he might fail and the cause suffer in consequence. He says, "It seems as if the eternities of God are present to rebuke the preacher for a failure." One day at a baptism one of the deacons said to him, "Well, Brother, the church has concluded that it is her duty to set you apart to the full work of the Gospel ministry." Now whilst he had "desired the office of a Bishop," yet his high estimate of the Gospel ministry, and his great inability to meet its requirements, caused him to shrink, and he "hoped the deacon would not bring the matter before the church," because "it seemed an impossibility for him to be a minister of the Gospel." But the deacon brought it up, a council was called, and Brother Richardson ordained. He says if any one with "the ken of a prophet" had told him that he would preach to many strangers, as well as acquaintances all over this North Pacific Coast, he "would not have believed one word of it." He attributes much of his success to the wisdom of his little church and its pastor, who held him up; and all of it to the grace of the Lord Jesus Christ. His education was very limited. His great desire was to spend two or three years in school that he might master the use of the English language. But he was too poor, and the brethren were not able to help him, so he got a Webster's Dictionary, and with this and his Bible for text books gave all his spare time to hard study. This gave him a thorough knowledge of God's Word,

and the correct use and meaning of terms. And right here is the grand secret of his wonderful success in winning converts and building up churches. In 1863, when the war feeling was at its height, he sent an appointment to Monroe. A street fight over some political issue occurred at the place a few days before the time, and several were badly hurt. The prospect was serious, and Brother Richardson was advised to stay away. But after earnest prayer he went on with trembling, and preached about the "City of Refuge." There was no trouble, and they had a most blessed meeting, the effects of which were felt for many years. Brother Richardson's congregations were largely infidels of the Tom Paine school; though he had some Christians of different denominations and "a very few irregular Baptists." "To meet the issues, his lack of education worried him. Like the Psalmist, he found some "deep things of God." And he got scared over the Apostle's language, that "some things were hard to be understood which they that are unlearned do wrest to their own destruction;" and he feared lest he do this, and says that "Many, many times have I gone into the pulpit when the weight of my subject came upon me with almost crushing force." But with prayer for help God gave him grace, and he kept at his work and faltered not. The churches then held protracted meetings each fall or winter, and he thus describes one held near Smithfield, with Rev. S. Jenkins and Dr. R. C. Hill to help him:

"In the early part of the meeting God blessed the truth to the conviction of sinners, and nearly every time we met there were some converts. One thing remarkable in the meeting, was, that the Christians would take the inquirers off to some grove and there pray for them in secret, and the consequence was, the Lord rewarded them openly. One night there were five young women at the anxious seat. One after another was converted until all were converted but one; she lingered long and became perfectly helpless; other women held her on their laps like a child. After a long, hard struggle, Mary arose, and looking over the audience, finally commenced to shake hands with those near; then she went on shaking hands until she went all through the room. Some one commenced to sing; then all sang; and a general hand-shaking followed. One brother, who could not sing, cried "Shout! Shout! We are gaining ground!" That night was a wonderful night with God's people. One thing occurred that to me was quite amusing. Back in the further end of the house from where Brother Jenkins and I were standing, a lady arose and bounded across the room as if she were on springs of steel, at the same time bringing her hands together so hard that it seemed like they would be blistered. My brother carelessly stood in her track. She brought her hands together striking him on each side of the head, making his ears fairly ring and burn. Many a time have I laughed at him. "because," said I, "you got your ears slapped." But it was not very laughable to him. The lady came and made all necessary apologies for her mistake. Sabbath came and we resorted

to where there was "much water," and baptized the converts; quite a number. I do not now remember how many."

No wonder Brother Richardson says "the people were quite demonstrative; not unfrequently bordering on confusion. Often we had to put on the brake. More than once have I had my sermon broken off in the middle and had to give the last half over to the people. At one time perhaps half of the entire audience were on their feet, and I could not stop them. But he claims that "this was the result of a high state of religious enjoyment," and not an evidence of a low type of intellect. He quotes, "My cup runneth over," and Christ's triumphant ride into Jerusalem, and urges that the demonstrations in Christ's time were not rebuked by Him, and concludes by saying "that the people shouted in those early days because of the fact that the Christians were enjoying a large increase of the Divine Spirit's presence."

At another meeting, after night, he found a house full of people, no candle nor light except a firelight, and only one person who would sing. He sang, prayed and preached, and the effect was good. An infidel invited him home with him, and the next morning had his neighbors come in to discuss the Bible. The discussion lasted till noon, when the infidel said: "If the Bible with all its teachings and influence; Christianity with all its influences are removed from the world; the only advice I would have to give to the people would be for everyone, man and woman, to take a revolver in one hand and a bowie knife in the other and fight their way through." What effect the discussion had on him Brother Richardson never learned. From here, he went 12 miles to preach, where there were a very few Christians; no church and a very wicked community. He stayed over Sunday and there was some interest. Four difficulties met him when ready to start home. (1) He had no money. (2) The North Umpqua river was between him and home. (3) It was 20 miles around by the way he came. (4) The ferryman was a stranger and a wicked man. But when his horse was ready and the parting hand given, his host, an unconverted man, gave him 50 cents, and he rode off thanking God. And the ferryman would not charge him. In a day and a half he was with his family. All well and glad to see him again. Some years after he visited this neighborhood again, when a gentleman told him the following story:

"My son and another young man had a difficulty and my son resolved that if that young man ever crossed his path he would kill him. One night after listening to your sermon he went home and went into his mother's bedroom, unbuckled his pistol from his body and said: "Mother, I had determined to kill M—— if he ever bothered me again, but after listening to that man's

sermon tonight, I don't want to hurt him. You take my pistol and don't let me have it any more."

Brother Richardson says the early settlers here "were more of the common type of humanity than of the aristocratic type. They were whole-souled, but very far from being God-fearing or God-loving." An infidel challenged him for a public debate but at the time it was not thought best. Ten years later, when he was general missionary for the Convention, that community was in his field and some Christian people had settled there, and sent him a very pressing invitation to come and hold a meeting there, and he accepted the invitation to come and hold a meeting there, and he accepted the invitation. In this meeting the infidel's daughter and daughter-in-law were converted. That raised the infidel's ire, and he sent another challenge. The daughter was in great trouble, as she thought the good meeting would be broken up. But Brother Richardson told her not to fear. He accepted the challenge; questions were agreed upon; and the arrangements made; the infidel boasting that "no one had ever discussed the Bible with him but that he went to the wall before it was over." Brother Richardson knew that the infidel's arguments would be based on Paine's "Age of Reason," and had studied the book carefully. In his argument, he took the entire Bible and dwelt upon its internal evidence to sustain himself. In his rejoinder, the infidel denounced the Bible as a "book of lies." Richardson would not allow him to use it in the discussion, because no court would admit an admitted lying witness to testify. That broke the infidel's hold, and he could not rally. One gentleman said to him, "Sir, your theory is completely torn to pieces." His wife said, "I never heard you make so poor an out in your life." His daughter said, "Well, Pa, I never was so happy in my life. I think I will go down to the schoolhouse and preach myself." It was said to Brother Richardson, "You have done a great deal for this community, in breaking the hold of infidelity from it. Soon after, the infidel, before a large audience repudiated his infidelity, joined the Campbellites, and entered their ministry. He and Brother Richardson were afterwards the best of friends. After the discussion Brother Richardson resumed his meeting, a large number were baptized, and a Baptist church was organized in that locality.

Brother Richardson and Rev. C. C. Riley held a protracted meeting with the McKinzeys' Fork church. (Now Springfield.) The Holy Spirit moved among the people. Christians were full, ready for the Master's work. Sinners were converted with deep and pungent convictions, and everything moved forward. One night four young women were converted and the

mourner's bench was cleared. Brother Riley said, "Now, Brother, we must go to the forest for more material to work on." This meeting was a most remarkable one. God's power was clearly manifest. About 40 converts were baptized, and in all the country around the impulse for righteousness was tremendous. Several very interesting cases are mentioned by Brother Richardson. He thus speaks of the meeting:

"That was one of those meetings where God's power was so great that one could hardly enter that house without feeling the mighty power of God, and it has seldom been my lot to see Christian people move among the unconverted with such power as they did in that meeting. Everything seemed to give way before them like melting snow before a warm wind."

Soon after they held another meeting of much the same character, and fully as much power at Eugene. About the same number were baptized, and how many went to the other churches is not known. Brother Richardson pays the following tribute to Brother Riley:

"Brother Riley was a noble Christian man of a very unassuming disposition, was meek and humble in his demeanor, rather retiring, not the least bit haughty, and like Apollos, 'mighty in the Scriptures.' Of all the ministers that I have had the good pleasure to labor with or listen to, he was the ablest in exhortation that I ever heard; highly poetical in his flights of oratory. In revival work he had strong faith in God. He believed and therefore spoke and expected God to bless."

Brother Richardson tells of an Association that he attended. The custom was then to attend to business in the day time, and have preaching in the evening at family residences, and one night he was to preach. He says:

"I preached. I don't remember the subject, but I do remember the closing service before I pronounced the benediction. Some one broke out in a big ha! ha! laugh, and then others, and still others. Among those who took part in this laughing exercise were Dr. Hill and Elder South. This was new to me. I had heard people shout the praises of God and some I had seen become helpless, but never before had I witnessed the laughing exercise. But on they went, stretching out my sermon about 30 feet; in fact, if the benediction is a part of that service, it was never pronounced. Therefore, that sermon has never been closed, and is the longest sermon I ever preached. It is going on still. If I had been taught then to appreciate the power that God gave me, I could have taken that community for Christ. Perhaps it is well that I did not know."

He thus sums up his life work:

"My trip home was a hard one, and a long one. I arrived there after some eight or ten days, and resumed my labor on the farm, and all this time studying very hard, preparing myself for greater usefulness. In those early days we had a hard time to live; we had two daughters, quite small, and my

wife and I had to work hard to obtain necessities. Many a time we were driven almost to give up, for the churches could do little. One thing helped us very much. I never had a hotel bill to pay if the innkeeper knew me, nor blacksmith bills, nor for crossing rivers, as soon as I was known. During all my ministry, I traveled on my profession. Many times I have come home with an empty purse, almost in despair, but my wife always encouraged me to go ahead. Many times we lived very scant. Many years I would not receive enough to clothe me. This, mark you, was in the early days of my ministry. Some, in reading these lines will blame, but we must remember in those days there were very few Baptists, and they had but little to do with. All these years I studied the English language, Webster's Dictionary for my teacher.

"And now, after many years, looking back over the 35 years, humanly speaking, I have lived a hard life, and a very self-sacrificing life. Perhaps one-half the time from my family, and traveling a great deal. Once I traveled 250 miles a month, (on horseback). This, I kept up for three years in succession. And now looking back over these years, it seems marvelous how I endured the hardships, but I was serving a wonderful God who told me to go and I will help you. "As thy day is so shall thy strength be." But God gave me 'favor with the people.' Hundreds of times have I wondered how we lived. If I ever had any real doubt as to my call to the ministry it has rested upon this text: "They that preach the Gospel shall live of the Gospel." I know full well that my living has not been of the income of my preaching; perhaps I am safe in saying that one-half of our living has come from that quarter, the remainder we have worked for; but 'By the grace of God I am what I am,' and now that my work is drawing to a close, my only hope is in God's mercy. 'The mistakes of my life have been many; the sins of my heart have been more.'"

A score or two of pioneers now living can furnish data fully as interesting, if not more so, as any of the stray glimpses shown in these "Annals." And the sisters could also tell a story. More than once has a woman's lip quivered and her cheek paled when the question was asked her, either at her husband's ordination, or at her home, "Are you willing for him to give up all and consecrate himself wholly to this work as his life work?" Ah, from her own observation, too well she knew what this question meant. What cares, what anxieties, what fears, what labors in providing for the home and caring for the little ones, what responsibilities almost unshared. Could these experiences, with all that they comprise, be compiled in befitting language, they would make a volume larger, more interesting, more pathetic, more thrilling and showing more of true consecration, and holy, loving, sincere devotion to the dear Savior, if possible than the records of their consecrated husbands. Truly, with a provident, careful, discreet woman, such a question, or its equivalent,

asked in all seriousness, it required nerve and consecration to answer, "Yes, for Jesus' sake." And when, in after life, sometimes the husband and father would falter and faint, and almost give up by the way, she would still encourage and strengthen and urge him on in this labor of love—aye, labor of love, and faith, but often, with very little of sight. Truly, this record should also be written; but she ever shrinks from its being seen elsewhere than in "The Lamb's Book of Life."

43. REV. STEPHEN JENKINS. 1846-1862.

Rev. Stephen Jenkins was of Anti-Missionary Baptist descent, born in Woodford county, Kentucky, June 5, 1821. His parents moved to Missouri in 1835, and to Oregon in 1846, by the "Southern Route." The hardships of that route, then traveled for the first time, have been very graphically told by others; and there were probably more severe hardships on that route that year than has been endured during any other year of the immigrations, unless in the years when the cholera was prevalent. And when Mr. Jenkins reached Southern Oregon, he was compelled to rush ahead to the Willamette valley to procure food for the starving ones behind. In the fall of that year he volunteered to go against the Indians to punish them for the Whitman massacre. In 1849, he went to the gold mines in California. In 1850, he settled on his claim in Lane county, and married the same year. He visited his old home in Missouri in 1888, and died March 8, 1895.

He early had much conviction for sin, but it produced little or no lasting effect until the fall of 1861, when the loss of an infant child brought both him and his wife to more seriously consider their situation as sinners in the sight of God. Brother Richardson thus describes his condition at this time. He said to me, "Often darkness would come into my heart, and my sadness no one could tell. So miserable was I one day that I would have been glad to kneel with the blackest negro and have had him pray for me." Again, "One day as I was riding on my mule, weeping and begging the Lord to have mercy on me and forgive my sins, just then the blessed Lord won the victory; my burden of guilt was gone; a mother's prayer was answered."

At first he was inclined to join the Campbellites, but finding that he could not endorse their views, in September, 1862, he united with the Palestine Baptist church, being baptized by Rev. Silas Williams. The effect upon him was wonderful. Like Brother Richardson, he had led a hard life, but now his soul was filled with the love of God. He wanted to tell what the Lord had

done for him. He soon gave evidence of his call to the ministry, and his aptness to teach convinced the church that he was called of God, and he was ordained August 23, 1868. But his educational advantages were very limited, and mostly acquired after he was grown. Yet, he became an earnest practical worker. He had naturally a strong mind, active, vigorous and quick to reach conclusions, and very tenacious when decisions were reached. He was ever ready to defend his principles and an opponent soon found that he had no weak foe as an adversary. Nor was he overbearing nor dogmatic, but like Paul, he felt his responsibility; he believed, and therefore, spoke. He preached several years for the Mount Zion church in Lane county, besides doing a vast amount of general work in destitute parts of both these counties where there was no preaching. He was a fair speaker and was well liked by all his churches. He preached for the poor, and said that he sometimes got compensation enough to pay for shoeing his horse. The care and support of a large family hindered him much, but he did a vast amount of good in places where, but for him, there would have been no preaching. And in his last years, when age and feeble health kept him more and more confined at home, he grieved much because these destitute fields were so sadly neglected.

44. REV. J. W. SHORT. 1853-1863

Rev. J. W. Short is a man whom everyone loves. In many respects he resembled Rev. C. C. Riley. He was modest, unassuming and extremely diffident, and either underrates his own abilities, or the brethren overrate them. He was of Methodist ancestry, born in Delaware in 1816. He had common school advantages. He was converted in 1843, but made no profession until 1850, when he united with the Separate Baptists in Des Moines county, Iowa, and the same year the church licensed him to preach. He came to Oregon in 1853, and settled in Marion county, uniting with the Lebanon (Sublimity) church, and was ordained to preach by this church November 8, 1853. He served the churches at Sublimity, Pleasant Hill and French Prairie for several years, besides preaching much in adjoining regions. In 1873 he moved to Klickitat valley in Washington, remaining two years, and assisted by Rev. T. J. Harper, planted the Baptist cause there, organizing a church or two, and baptizing several. He speaks of his work there as being most signally blessed. Brother Short's sermons were extempore, doctrinal and practical, and often marked with deep pathos and earnestness. He was a man of thought, careful study, clear utterance, and regarded as

uncommonly sound, and abundantly able to maintain and defend his positions. There was nothing cloudy or vague in his preaching. He did a little work in the vicinity of his home, and his advice and counsel were esteemed by the brethren. He labored for peace, and for winning souls. No one could be long in his company without feeling that he was an earnest, good man, and that his company was profitable. His language was simple, easy and ready, with no taint of dogmatism or self-importance. In confidence, and the full fruition of his hopes, he patiently and calmly waited the summons of his Savior to "enter into that rest remaining for the people of God."

45. REV. JAMES D. P. HUNGATE. 1864

Rev. J. D. P. Hungate was born in Indiana in 1831. He united with the Mill Creek Baptist church in 1845; graduated at Franklin college in 1854; was ordained in 1865; was pastor at Salem, Illinois, in 1858, where he built a meeting house and increased the membership from 6 to 76 in two years. In 1860, he was appointed as a missionary to Nebraska by the A. B. H. M. Society, and was in the employ of that society for about three years and ten months. In May, 1864, he started across the Plains for Oregon with a team, under appointment of the A. B. H. M. Society, and at first preached for the church at Forest Grove and West Union, with an occasional service at Hillsboro. He was then called to the church at Salem, the capital of Oregon, which church he served for about three years. The membership was small, but good and true as steel. His first work was to gather in the outlying forces which hitherto had not united with the church. In three years the membership had just trebled, from 31 to 93. He here taught a Bible class of 30 young people, the most of whom he baptized. In December, 1867, he moved to Petaluma, California, and now lives in that state.

46. MRS. SARAH A. FARNHAM. 1864

Mrs. Sarah A. Farnham was the active, earnest, efficient worker for the Women's Mission cause in Southern Oregon. She was born in Maine in 1832; was married in 1858, and came to Oregon in 1864, settling near Ashland, where she resided until her death, June 29, 1888. She was a constituent member of the Wagner Creek church, but afterwards, for convenience, placed her membership at Ashland. She was an exemplary and devoted Christian, true in all the various positions of life, and proved by her

walk and conversation that she believed in a risen Savior; that she had indeed been with Jesus. All branches of church work found in her an earnest helper, but the cause of missions, either at home or abroad, lay nearest her heart. From the time when she made her first appeal in 1881, as the Associational secretary of the W. B. F. M. Society of Oregon, until her labor ended, she was the active, persevering worker in that cause; and well did she labor at her appointed task until she aroused the apathy of the slumbering Christians of Southern Oregon, and the enthusiasm now manifested in that work by the Rogue River Association is the proof of her zeal, energy and success. Her death was a severe loss, not only to her family and church, but also to the denomination; and especially to her special work. Her love for the cause, and her wisdom to plan and execute so as to develop great results, were most rare accomplishments and qualifications, which were exceedingly difficult to supply.

47. REV. GEORGE W. WARMOUTH. 1865.

Rev. G. W. Warmouth was a pastor. The pastorate was his peculiar sphere; a work in which he delighted. Prudent, careful and deliberate, he would look after the interests of a church, and accomplish a large amount of good with very little friction. With little or no "gush," there was an earnestness and a sincerity in his preaching that carried conviction and blessed his labors. He was born in Kentucky in 1811. When quite young, his parents moved to Missouri. He was self educated, and of no mean attainments. He was converted in 1831, and united with the Providence Baptist church in Charlton county, Mo. He was licensed in 1845, but sickness and other causes prevented his ordination until 1858. He came to Oregon in 1865; settled near Halsey; and preached mostly for Brownsville, Halsey and Prairie Precinct churches. He spoke extempore. His instruction was mostly practical; good, wholesome and well calculated to build up and establish churches in the faith. His blameless life gave him favor and confidence with all the people. He was modest and unassuming, preferring others to himself. He could always be relied on in denominational work to the extent of his ability and influence. He died, universally regretted, January 16, 1886.

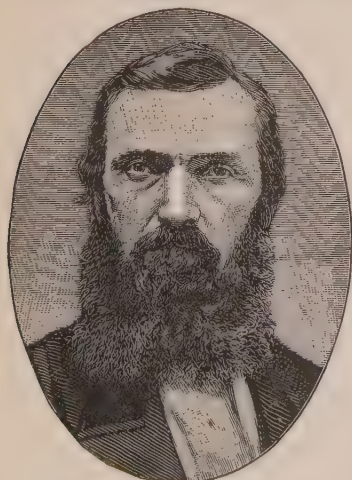
48. REV. WILLIAM JETER. 1866

Rev. William Jeter was born of Baptist parents in Botetourt county, Virginia, in 1812. He was converted in 1839, and united with the Tinker

Creek church in Roanoke county. He had two brothers, Baptist ministers, and one brother, a Methodist minister. He was licensed in 1840 and ordained in 1846 by the Suck Spring church in Bedford county. He preached in several counties in Virginia until 1855, when he moved to Missouri and preached some ten years, mostly in Gentry and Audrain counties. In 1865 he came to Oregon and settled in Marion county, near Stayton, where he died, March 3, 1890. After coming to Oregon, he preached mostly for churches in his own neighborhood, excepting one year in the Rogue river valley, as a missionary of the State Convention. His preaching was extempore with a short skeleton, and he preferred the pastorate. He was best adapted to building up and confirming the churches. He helped to organize the church at Stayton, and kept it in a growing, healthy condition for over 20 years, but a cancer on his face in later years compelled him to cease from preaching much of the time. He was regarded as a sound, solid man, beloved by his church, and universally respected for his true worth.

49. REV. JOSEPH RITTER. 1866

Rev. Joseph Ritter was born in Indiana in 1829; professed religion and united with the Baptist church in 1845, and was put into the ministry the same year. He preached there until 1845, when he moved to Missouri,



where his wife died; but in 1858 he married again. His health failing, he moved to Kansas in 1861, where he taught school awhile, but in 1862, he was preaching for three churches. In 1863 he was chosen as the Association- al missionary, but could not fill the position on account of poor health. In 1864 he crossed the Plains, but stopped at Yreka, California, until 1865, when he settled in Jackson county, Oregon, near Jacksonville. Though his health was very poor, he labored here faithfully for 19 years, undergoing many hardships, often traveling through snow, rain and mud when barely able to ride

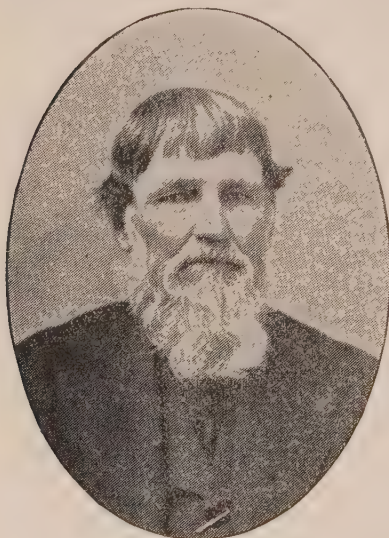
REV. JOSEPH RITTER

his horse. Two years he was under appointment of the A. B. H. M. So-

ciety. In 1885 he moved to Coos county and remained there a year; then moved to Grant county. He continued faithful to his trust, and had a number of his appointments to fill at the time of his death, October 20, 1886. Brother Ritter's uniform kindness to his family, his love for all, and his zeal for the cause of Christ, were marked characteristics of his life. He was an exhorter, and did a great deal of evangelistic work at his own charges. He was an indefatigable worker, and for years, almost alone, kept the churches of the Rogue river valley in a living condition. He was moderator of the Association for five years. His memory is affectionately cherished by all the old pioneer Baptists of Southern Oregon. Though of but limited attainments, yet by his zeal, activity, earnestness and devotedness to the cause, he did a vast amount of good, and laid a solid foundation for the churches that are now the pride of the denomination in Southern Oregon.

50. REV. L. J. BOOTHE. 1865

Rev. L. J. Boothe was the pioneer Baptist minister of all that section of Oregon lying east of the Blue mountains. True, Rev. W. P. Koger was a little in advance of him, but for active, energetic work, Brother Boothe must



REV. L. J. BOOTHE

take the lead. He was born in Virginia in 1820. His mother was a Baptist, and he had one brother, a Baptist minister. He moved to Missouri at an early day, and was converted at a Methodist campmeeting in 1837, and immersed by a Cumberland Presbyterian minister. He afterwards united with the Baptists, and in 1857 was licensed. In 1859 he was ordained by the New Salem church. He came to Oregon in 1865; settled in Union county. Brother Koger had organized the church at Cove, and preached for it awhile, but the next year Brother Boothe was called to the pastorate and in 1870 he and Brother Koger organized the church at

Indian Creek. After this Brother Boothe's time was largely given to these

two churches; the balance of his time being given to the destitute places. He delighted in protracted meetings and general revival work, at which he was usually quite successful. When he first came to Oregon he found but few professors, and the churches very weak, but under his earnest labors, the brethren began to take courage and hope. He organized the church at Wingville, and at a protracted meeting soon after, had about 20 accessions. He also organized the church at Baker City, but Rev. E. P. Waltz coming soon after, this work was left for him. He also held a very successful meeting with the Indian Creek church, baptizing 17 converts, among whom were some very interesting cases. His preaching was extempore, somewhat doctrinal, with much of the emotional in his applications. In early life he traveled considerably, but in later years, he preferred the pastorate. He assisted in organizing the Grand Ronde Association and also helped ordain Rev. L. W. Warmouth in 1868; Rev. B. F. Ford, in 1869; Rev. J. B. Foster, in 1871; and Rev. B. H. Lewis in 1874. He was considered a prudent adviser and able to sustain Baptist doctrines and principles. He died November 6, 1892.

51. REV. S. NEIL. 1865

Rev. S. Neil came to Oregon in 1865, an ordained Baptist minister from Missouri, and preached as a pastor of a church, or as a voluntary itinerant, for five or six years, when he returned to Missouri, and died there. He was a man of limited attainments, but zealous and active and helped much when preachers were scarce. He was a good man and very devoted.

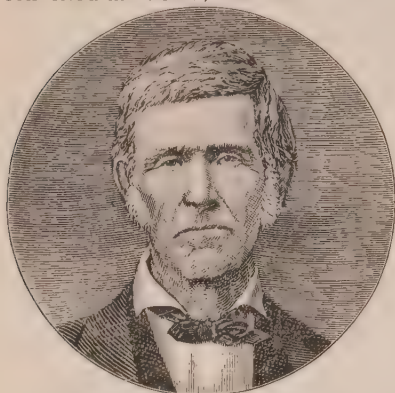
52. REV. ANNANIAS LAND. 1865

Rev. Annanias Land came from Missouri, an ordained minister in 1865. He was a faithful under-shepherd, steadfast in the faith, and ready at all times for any duty required of him. He was an old fashioned preacher, or would be so termed today, with a limited education, yet full of faith and the Holy Spirit. He preached for several years in the Umatilla and Walla Walla country, but at the latest advices, was too old and feeble to labor as of old, and was hopefully waiting to be called home.

53. REV. JOHN W. OSBORN, SR. 1866

Rev. J. W. Osborn, Sr., was born of Methodist parents, in Penn-

sylvania, in 1802. His parents afterwards became Baptists, and his father a Baptist minister. His educational advantages were very limited. He was converted in 1821, and united with the Cantine Baptist church. In 1826



REV. J. W. OSBORN, SR.

he was licensed by the Turkey Hill, now the Belleville church, and on May 23, 1830, was ordained by the Illinois church; all three of these churches being in St. Clair county, Illinois. He preached in Central and Northern Illinois, and Southern Wisconsin and Iowa for several years with little or no salary, but with most remarkable success; baptizing a large number, and organizing a number of churches, nearly all of which are still in existence. He was most bitterly

opposed, and sometimes even his life was threatened, but he was fearless in exposing the looseness of his time, when error was creeping into the churches, and as a result of this he experienced something of what Paul meant by "perils amongst false brethren." Like the Apostle, he did not wish to build upon other men's labors, but delighted in hunting places where there was no preaching and there building up churches. He came to Oregon in 1866, and at once went to work, preaching as opportunity offered. His labors were mostly in the Central Association. His sermons were largely doctrinal, using a short skeleton, and moving his audience by the eloquence of truth. He was earnest, untiring, and full of energy and perseverance. His labors were appreciated in Oregon, and he was regarded as one of the strong men. He died October 16, 1875, of chronic bronchitis. His wife, who had shared his labors for 52 years, died October 30, 1894. But their mantle has fallen upon their son, and also upon their grandson, Rev. J. Q. A. Henry.

54. REV. JOHN W. OSBORN, JR. 1866

Rev. John W. Osborn, Jr., is the youngest son of Rev. J. W. Osborn, Sr., of whom a sketch has been given. He was born in Wisconsin in 1838; educated at Central University, Pella, Iowa; was converted in 1860, and

united with the Baptist church at Pella. He was licensed in 1862, and ordained March 29, 1864, by the Concord church, Appanoose county, Iowa.



He preached in various places in Iowa and Nebraska until 1866, when he came to Oregon. Here he has preached mostly for churches in the Central and Corvallis Associations, and with Brother Richardson, was the first missionary of the old State Convention; and was also, for a time, the missionary of the Central Association. On account of sickness he went to Eastern Oregon in 1878 and spent a couple of years preaching in that locality, when he returned and has since lived in the Willamette valley. He has

REV. J. W. OSBORN, JR.

always preached without a stated salary, though his churches have usually paid him from \$250 to \$400 a year. He has done a vast amount of mission work in the Willamette valley; organized, or helped to organize a number of churches; helped organize the General Association in 1868; and was one of the principal movers in organizing the Western Association in 1889. The claim for the origin of this latter body was, that it was a missionary movement for the more careful looking after the feeble churches and the destitute portions of the Central Association. And whether this claim be true or not, this movement, with others similar, or close akin to it, certainly had a tendency to arouse increased interest along these lines of missionary work.

Brother Osborn preaches extempore altogether, but he reads closely, and retains impressions almost equal to a photographic plate. He is an earnest, self-denying, influential minister, and is successful both as a pastor, or as an evangelist. He is well posted on Baptist faith and practice, a careful and critical student, logical and analytical in his reasoning, with a kind of sledgehammer force in presenting truth, which makes him an opponent worthy of any man's attention. He also dwells much on vital religion, thus reaching the heart as well as the judgment of his audience. He is an ultra Landmarker, but commands earnest attention, and has good congregations. He seldom publishes accounts of his meetings; is not given to boasting. His fearless, outspoken, uncompromising attitude, neither courting smiles nor fearing frowns,

make him unpopular with some, but loved by many. His wife is a most worthy help-meet for him, and nobly aids him in all the sacrifices he makes for the Master. He is still strong, though age is telling somewhat on him, and many and fervent are the prayers that he may long be spared to contend for "the faith (and practice) once delivered to the saints."

55. REV. E. C. ANDERSON, D. D. 1866

Rev. Edward Coffin Anderson, D. D., was born of Scottish and Presbyterian ancestry, in Prince Edwards Islands, Nova Scotia, educated at Acadia College, in that province, and in due form entered the ministry of the Baptist church. He was sent out by the A. B. H. M. Society from Kalamazoo, Michigan, to Portland, Oregon, and arrived in December, 1866, to take the pastorate of the First Baptist church. He found the church weak and scattered, services having been suspended for about two years since Rev. S. Cornelius had left, and several active members had removed from the city, making his task almost like beginning anew. Yet he did a permanent and substantial work, and brought the church into a state of prosperity and usefulness. He was a fine classical scholar, well read in whatever pertained to his profession, and possessed a large fund of general information. Every sermon was the result of careful study and preparation, and his ability and talents as a preacher were unquestioned. But the growth of the church was slow, and he stayed only until January, 1871, when he returned East. In 1881 he came back to take charge of McMinnville college, of which he was President until June, 1887, when he resigned. As a teacher, he stood second to none in scholarship and experience, having formerly held high positions in schools in the East. In 1884, in consequence of overwork and hard study by lamplight, he lost the sight of one of his eyes. On June 20, 1887, he was stricken with paralysis, but partially recovered, and soon after, left Oregon for the East, and died at the residence of his son, at Lansing, Michigan, May 29, 1890. The church at Portland, and the Trustees at McMinnville college passed some very appropriate resolutions, and many felt "That a friend of education, a friend of Christianity, and a friend of human progress had laid aside his armor and gone home to glory."

56. REV. WILLIAM G. MILLER. 1853--1866

Rev. W. G. Miller was born in Missouri, in 1835; professed religion there and united with the High Prairie Baptist church in Cedar county; came

to Oregon in 1853, and settled in Lane county. He was both licensed and ordained by the Palestine church; the ordination in 1866. He has preached for the most of the churches in the Corvallis Association, organized the Roseburg church, and was its pastor for several years; sometimes in connection with some other church. He also did a great deal of itinerant work in destitute portions of Umpqua county, much of the time under appointment of the A.



REV. WILLIAM G. MILLER

B. H. M. Society. He was a member of the Mission Board for two years; has been seven years Moderator of the Corvallis Association, and has the full confidence of his brethren. He is an earnest, forcible speaker, of the Landmark school, but warm-hearted and zealous, and quite a revivalist. He can hold a congregation and wears well in a community. He is modest and retiring, but able, if necessary, to defend the doctrines and practices of the church with skill and effectiveness.

57. REV. A. J. CUMMINGS. 1866

Rev. A. J. Cummings came from Virginia to Iowa, and thence to Oregon in 1866, settling not far from Weston. He had a fair education, was a good speaker with great energy, and well calculated to do mission work; but he stopped in Oregon but a year or two, and went to California. His preaching was mostly in his own locality.

Down to this date two facts stand out very conspicuously in these sketches. (1) The Baptist meetinghouses built were all plain, simple structures, free from debt. So far as known, no church has yet gone abroad for help in building. True, they had helped each other, but they had never gone outside of the State; seldom, beyond the Association. The brethren believed that the Apostle's injunction, to "owe no man anything but to love one another," should apply to churches as well as to individuals, and practiced their belief. Hence, they had no serious debts from that cause to wrangle over and perhaps cripple their work for years. And (2) The large majority of our most successful workers had very little, if any more than a common school education. Yet they laid solid foundations which later men are glad to build upon. Some Articles, written several years ago by some pioneers of other States, with some slight changes, will so exactly fit Oregon, that they are here presented.

BY REV. SUPPLY CHASE, D. D.

"The first thing, I said was the cabin, the second thing was ordinarily, a log schoolhouse, for these men from New York and New England carried the schoolhouse with them. These were the only places of gathering that we had, excepting where they had barns and dwelling houses which they would throw open to us, and this was a common thing. I preached a great many times, weeks at a stretch, in dwelling houses. It wasn't much of a place for reading sermons. The ordinary proclamation for a meeting was like this; 'There will be preaching at such a schoolhouse at early candle light, and be sure to bring a candle.' Sometimes we got one, and sometimes three or four, and we got enough light out of them to make darkness visible, but not enough to read a sermon by. A man couldn't stop long enough to hear a sermon read. We had to take men on the wing. They hadn't much time to spend in listening to such sermons. They didn't like them; they had heard that kind down East.

"Now, sir, a word of our sisters, the wives of these men. They were as glorious a company of women that stood side by side with those men as you could find anywhere; women that knew how to keep house; women that knew how to live on a little; how to cut their garments according to the

cloth they had. I say they were the grandest workers in the salvation of men that we had in Michigan."

2. UNCUT DIAMONDS. BY PROF. H. C. VEDDER, D. D.

The houses of worship in which these preachers held their services, were generally God's own temples; the woods and prairies. Their libraries consisted of a Bible and a hymn book, carried in their saddle-bags. They did not read polished essays from a manuscript, as we, their degenerate successors, so often do. The rough backwoodsman had no use, as he phrased it, "for a preacher who couldn't shoot without a rest." The preaching was of a rough sort; not always scrupulous of the Queen's English; strongly tinged with the good old doctrines of grace, eminently evangelistic, to use our modern phrase, and was richly blessed of God to the conversion of their hearers. These men, uncouth as they would seem now, unwelcome as they would be to the pulpit of any fashionable Baptist church in our cities, led multitudes to the cross of Christ, founded churches in all the new communities of the West, laid the foundations of the denominational institutions, on which a magnificent superstructure has since been built. Let us honor as he deserves the pioneer preacher of the West. We who have entered into the labors of such men are noble indeed if we are worthy to unloose the latches of their shoes. Their record is on high; their names are written in the book of God's remembrance. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

3. BY REV. E. N. ELTON

The story is soon told, but between the date of settlement and the gathering of the first fruits, there were not only days of wearisome toil, but some privation was many times suffered. Many of these pioneers scarcely knew from whence the food for themselves and their loved ones was to come, or how the clothing was to be secured to protect them from the cold of winter. With stockingless, and sometimes shoeless feet, the children waded the snows of winter. Only those who have endured like privations can appreciate the toil and hardships these early settlers were subject to. Even so, they were not all of them successful in securing the coveted home. Perhaps through sickness or misfortune, (it might be death), debts were incurred before the first fruits rewarded their toil, the home was lost, and they set adrift, weary, disheartened, broken-hearted, to begin anew, or to settle down in hopeless despondency, that expected nought, and had no courage to try for else than a mere subsistence.

4. BY PROF. J. T. HENDERSON

The men who laid the foundations of our cause, were in the main those who enjoyed but little school training, but were "mighty in the Scriptures," and "Full of the Holy Ghost." They felt, "Woe is me if I preach not the Gospel," and so went, "Without money and without price," (save occasional-

ly a free will gift of some provisions or an article of clothing, or possibly, a trifle of money), proclaiming the Gospel of the blessed God, with demonstration of the Spirit and of power, in the groves, in the private homes, in the log schoolhouses and churches. Under this earnest preaching, scores of men and women came home to God, and Baptist churches were planted in many communities through the country. The old brethren were afraid of the towns but they clung to the creeks and the rivers. Like Burdette's brakeman, they "preferred the river road." Like Enon, near to Salim, Oregon is well watered, and is adapted to the growth of cattle and Baptists. There were giants in those days, and all honor to these heroes of the Cross, illiterate though they were, who took much of our country for the Baptists. However, in these times, a new order of things is upon us. The more progressive of our country cousins are moving to the towns and cities, and the unlettered ministry has passed out of date in the centers, and is fading away by degrees in the remote country sections.

5. FROM RURAL RHYMES OF OLDEN TIMES. BY MARTIN RICE

"And then we had our preachers too,
And some of them I think you knew,
And knew their Christian walk;
"And who of you that ever heard,
Joab Powell preach the word,
But had his better feelings stirred,
By plain and simple talk.

"Ah! Yes! The preachers of those days,
Were noted for their simple ways;
And some for style uncouth;
"But they are gone! They are all dead!
Another class are in their stead,
Much better paid, and better read,
But have they more of truth?

"The incidents of early years,
Known only to the pioneers,
With them will soon be lost;
"Unless before they hither go,
These incidents are stated so,
Posterity the facts may know,
When we the stream have crossed."

VI. RETROSPECTION AND DESCRIPTION

The influence of the gold mines of California and Southern Oregon was perceptibly felt early in this period. Many made successful trips there,

and those who remained had ready sales for their stock and produce at good prices. Everything showed prosperous growth. There was still vacant land, and immigration continued; mostly by teams across the Plains. As of old, many of the newcomers arrived with only an ax, a dog, their rifle, the worn-out team, and family, and the old wagon. With these he expected to hew out a home, educate his children and help build a state. The vacant land would be settled; he might get a homestead. If he was hampered and very poor, with health, strength, economy, energy and perseverance, he could pull through in time. Yet, for awhile, there was hardship and privation, though not so general or severe as at first, and there were constant improvements. Railroads, with all that they implied would come by and by. The vessels and steamships now brought out much, and if prices were high, wages were correspondingly high. The Indian troubles still disturbed Eastern and Southern Oregon somewhat, but these were soon settled, and there was marked progress in every direction, and much ground for encouragement.

The slavery question and the war issues still caused considerable irritation. Partisan feeling ran high, and interfered much with co-operation and hearty fellowship. The first question really caused the death of the General Association. Sometimes an extremist would use caustic language, and it was hard to maintain an equilibrium. But the majority of our people were more considerate and careful. The war decided the slavery question as well as other issues. These excitements died away, and peace and good fellowship again prevailed.

Religious advancement was in full keeping with the other progress. Churches were being organized and located. Meetinghouses, plain and simple, were being built without mortgages or harassing debts. Missionary work was being prosecuted, and brethren were looking and reaching for glorious results. Brethren began to come to their sober senses. The old fraternal feeling began to return, and the prospects of a re-united people increased daily. Love for Christ and each other gained the ascendancy over partisan passion. The future looked hopeful. In the missionary work aside from the Associational efforts, men went mostly "at their own charges." They were not collegiate men. Perhaps half a dozen were graduates; the others could boast only of common school advantages, some, perhaps, hardly that. But their text book was the word of God; that and their hymn books were their companions, and their motive was the love of souls. Armed with the one, and urged on by the other, they were a power. Without acquired eloquence, they were full of experience in spiritual life; which impressed all with its truth as prompted

in its utterance by love. With all the vehemence of absolute conviction, it drove home the fundamental truths of Baptist doctrine; blood before water; Christ before the church; the ordinances declarative and not procurative; and by their actions at least, gave no sanction to those who taught otherwise. In their homely phrase, the earnestness which enforced the sterling common sense of their teachings, often won more converts than the diploma with all its polish and erudition. With little aid, except the Holy Spirit, they attacked the unregenerate heart in its strongholds, and many glorious victories crowned their labors. The churches prospered and grew; slowly, perhaps, but symmetrical and true; an honor to the builders, an honor to God. They were sound in doctrine, and steadfast in the consistent practice of the commands of the Master. Getting but little help from abroad they did the work largely through individual sacrifice. This gave self-reliance and inherent strength. And it may fairly be a question whether the work was not as well done, and as thoroughly perfected then as today. The arrow of "a certain man," shot "at venture," was no more sure to penetrate "between the joints of the harness" and slay the enemy of God and His people, than were the burning appeals coming from a heart fired by the Holy Spirit, to reach the hearts of those who were "aliens from God and strangers to the Covenant of Promise." Rude, awkward and uncouth, as some of them unquestionably were, the Word of God was the "Sword of the Spirit," which they well knew how to use effectively, and their experience of God's love and mercy was an irresistible argument. Further, the brethren developed their own talent. A large percentage of their ministers were from their own churches. These were in sympathy with the brethren. Plans, methods, desires were all common, and well understood because common. Perhaps some things were not so systematic as today, but what was lacking in formality, was more than compensated in spirituality. The deficiency in polish was fully made up in zeal and hard work for God. There was not so much aiming at the head and intellect as there was driving at the heart. There was not so much calling for money, as there was for repentance and faith towards God. Sacrifice was understood to its every letter, and consecration to God and His work was written in CAPITALS all over their lives. "And their works do follow them." The Associations were often places for anxious deliberation. Sometimes exciting questions were introduced. Earnest discussion was not uncommon. But order was reduced from chaos, and brotherly love triumphed. And thus working, "hewing to the line and the plummet," "the word of God increased and the number of the disciples was multiplied."

The Third Period

Burying The Hatchet---From 1866 to 1876 Ten Years

I. CHURCHES

PART II. RESTORING HARMONY. 1866—1886

THIS is not simply a history, but a compilation of statistics, gathered from every available source, with the personal reminiscences of a few of the old pioneers added.

The civil war had closed. The slavery question, the war issues, and many other questions of difference had been settled, at least nominally. But the wounds and sore places caused by the struggles still remained. The bitter and serious hurts of the conflict, even among Christians, were to be mollified, and reconciliations brought about if possible, and the most encouraging foundation for hoping for success in such movements, lay in the fact that the large majority of the Christian community earnestly desired such a consummation. The love for Christ, the love for His cause, and genuine love of brethren for each other, lay at the foundation of all their plans for securing this result.

Perhaps the brightest, as it was the first public action looking to this end, was a resolution of the Willamette Association at its session in 1866, holding out the olive branch of peace, and asking the Central Association to reciprocate, by resuming fraternal correspondence. Without intimating where, or with whom the blame of discord originated, or casting the least reflection upon the past, that action was most intensely appreciated by the entire denomination, and how soon brethren, churches, or Associations would again

come together as brethren, was only a question of time, and comparatively a short time at that. But there were some difficulties and obstructions to overcome that were serious hindrances in restoring harmony as before.

Counting those organized during this period with the others, at least a score of churches were affected by the deaths and removals of many of its very best members; and about half of these churches had become extinct; three or four churches were entirely broken up by the removals; not enough being left to continue the organization; and even with the others it was a hard struggle to live. When they could do no better, they had Sunday Schools, Bible classes, prayer meetings, one or all, as they thought best. Our pioneer Baptists, many of them were especially active, they had strong faith in a crisis; even if the prospects were not so flattering as was desirable, they would not admit serious discouragement, but were zealous and determined in building up the cause, and peace and harmony were the general rule. Once-a-month preaching was the custom in the country; twice or three times a month was sometimes the case in the villages; and possibly a very few of the larger cities had preaching every Sunday, but even these had some interruptions. But if no preaching, some other religious service must be held. When the brethren were early, and some almost always were, they would soon begin to sing, and if the preacher was a little tardy, he was liable to find a fully developed prayer or conference meeting in session. And the glad and cordial greetings of the worshippers was a rousing inspiration and stimulus for the precious message for the waiting flock.

Possibly for a short time, there was a little hesitation in fully endorsing all the plans and methods of the State Convention (under different names for awhile) for prosecuting missionary work. Some plans were new. Some methods were strange. Brethren wished to consider. But all these matters were soon adjusted, and no trouble or disaffection worth naming was long manifested. It required time to bring about results. Little local ripples only caused a slight flurry which soon passed away. Nearly all the old troubles were swept away by the war. Even the Landmark question did not call for enough attention, outside of the temporary notice on the reception of an "Alien Immersion," to call for comment. To illustrate the extent to which Baptists carry the Independence of their churches in their own affairs, one of our quite prominent churches, in its Articles of Faith put "Accountability of Man," for "Free Agency of Man;" and the "Preservation of the Saints," for the "Perseverance of the Saints;" and added another Article of Faith, as follows:

"One Church. We believe that there is but one true church of Christ, to wit: The Baptist Church. And that all His ordinances, together with the administrations of the same, were delivered and committed to that church, and to no other; and that this trust has never been changed nor taken away; and hence that all administration of the ordinances of Christ by other organizations claiming to be Gospel churches are invalid and void, and will not be recognized by us as true, nor will their officers be considered by us as officers of a Gospel church."

Yet beyond perhaps a passing comment, no Baptist paid any attention to it, nor did it in the least affect the standing or fellowship of that church with any Oregon church, Association, or Convention. Such was the spirit of harmony and desire for reconciliation, that even the church at Oregon City, which had been one of the foremost in opposing Secret Societies, rescinded their old resolution, and voted to allow "each individual to be left free to his own convictions of duty with reference to these matters."

The only really contentious question before the churches during this period calling for earnest discussion, was brought up in the Central Association in 1875. "Should women represent their churches as messengers in the Association?" In 1875 that Association changed its Constitution so as to read, "Each church shall be entitled to four delegates (or messengers) who shall be Male members of the church they represent." It was so passed under some excitement, and the word "Male" was not noticed; and it took until 1882 before a two-thirds vote could be secured to take it out. During that time it is probable that every member of the Central Association was most thoroughly instructed in every phase of "Women's Rights," that was invented until then, and some of them were certainly "original." But the women gained the victory with flying colors. And in settling the numerous matters that arose at first it is not at all strange that sometimes the "Unruly Member" would slip, and if great care was not taken, some old sore would be rubbed and the wound break out afresh. But as a rule, brethren were watchful, and tried to be careful to avoid dangerous outlooks. It was plainly evident that the desire of all was to avoid wounding feelings, and to cultivate and encourage whatever would tend to harmony and brotherly love. The spirit of Christ was the prevailing desire.

Perhaps the most serious trial to the churches in their labors for the advancement of the Redeemer's Kingdom, arose from what we usually called "delinquent" members; that is, members who, because of removals, or perhaps from other causes, long failed to report. Whether this evil exists in other communities or not, the writer does not know, but all along the Pacific

coast the complaint is very general. As samples: A deacon (also the clerk) of one of our most prosperous churches was asked who a certain member was. "He is one of our members." "But where does he live? I thought I knew the most of your members, but do not think I ever met him." The deacon studied a minute; "The last that I heard of him was about six years ago, and he was then somewhere back in Michigan." Another church, one of the largest in the State at that time, instructed its clerk to revise its list of members, striking out such as had not been heard from for a specified time. He reported having erased fifty, and ask further instructions whether or no to erase another fifty! Another church, whose roll counted far above a hundred, published a notice, and also sent a written notice to such as their address was known, informing them that all names of members who failed to report within three months, either in person, by letter, or by messenger, would be dropped. Only eighteen reported! About a dozen afterwards. Nor are these extreme cases, unless in the comparative number of delinquents in the different churches. In a few instances brethren "laid hands suddenly" on some men, and were imposed upon; it taught them a lesson.

Some special cases are worth noticing. The Corvallis church made a desperate struggle for life, yet even in its last extremity, it sent \$17.50 to the Umpqua and Rogue river missions, and \$53 to the A. B. P. Society. The receipt from that Society is its last record; and then it was substantially extinct. By a special effort, it afterwards found a few of its old members, and they requested its trustees to give the title to the property back to the proprietor of the town, "because that in 1863 the church ceased to occupy the lots, and in all probability it would never occupy the lots for the purpose for which they were intended, or donated; that is, for church purposes." This was done, and this was the last of the original First Baptist church of Corvallis. The last report was at the Corvallis Association in 1867; the membership eight.

The Forest Grove (West Tualatin) church was abounding in trials. It was very poor and much scattered. Rev. William Porter, who had been its main pillar for years, died in 1872. Next, Rev. G. C. Chandler worked hard and faithfully not only in preaching for it, but also in collecting funds for its improvement. In 1874 he was stricken down with paralysis. For three years the church had no pastor. Then Deacon McNutt, their main stay, had a sun stroke or paralysis, and after that the church had no regular leader. They numbered only ten, and for three years had only three sermons from Baptist ministers. In its letter to the Association the church says: "We are discouraged." No wonder! Yet that grand, noble woman, Mrs. P. W.

Chandler, with her paralytic husband to care for, and other cares to weigh her down, with her devoted family and a few others, and all poor, kept the light burning, true and bright, though feeble, for more than another decade of years afterwards! God bless those faithful ones!

The church at Eugene started on this decade with bright outlooks. The old difficulties which had separated it from some of the other churches and brethren had all healed. In 1868 Brother T. M. Martin was ordained and called to the pastorate. Rev. C. M. Hill thus alludes to the church about this time. "Taking it altogether, this was a prosperous period in the church history. It more than doubled its membership, began the Sunday School, built a meetinghouse, and began systematic benevolence." But a sad accident occurred in 1869. The house of Brother J. Steventon, one of the most efficient members, was burnt, and Sister Steventon and three children were burnt in it. The church had just returned in deep sorrow from the last funeral rites, when the hour for the regular church meeting arrived, but "with much prayer and many resolves for a better life, the church adjourned without doing any business." The church was much worried on a debt contracted in building, but it finally was all canceled, the A. B. H. M. Society extending aid to Brother Martin for seven months to help them out. But in 1874, a terrible blow fell upon the church in the apostasy of its pastor, who lapsed into infidelity, and was excluded. In 1876 the church adopted a rule requiring five objectors to reject a candidate for membership. This was new, the former practice in Oregon requiring a unanimous vote on all questions of fellowship; but the former custom has since largely changed.

The Rogue river valley had about half a dozen poor, weak, struggling churches, which in addition to the common slavery and war issues, had been terribly disturbed by the Indian outbreaks in that section, so that at times they could hardly maintain their existence at all. They had also three or four preachers. But one was ninety years of age and died in 1870. Rev. M. N. Stearns, Rev. Joseph Ritter, and Rev. Alpheus Wooldridge were the main stays. Brother Wooldridge's experience was somewhat peculiar. He had united with the church and been ordained. He afterwards had become dissatisfied with his baptism, and was again baptized, but not re-ordained. In the midst of the surrounding troubles it was overlooked, and passed unnoticed. Some three or four young men were licensed and helped considerably. Rev. S. S. Martin visited the valley occasionally. The H. M. Society aided Brethren Ritter and M. N. Stearns some, and also Rev. William Jeter was sent by the State Convention in this field, being also aided by the H. M. Society.

Rev. S. E. Stearns was part of the time aided by the H. M. Society and part of the time labored as a Colporteur of the A. B. P. Society. The private members were nearly all workers. Deacon Horace Root came from New York in 1861; was a grand help, live, wide awake, energetic, always ready. Deacon W. T. Leever was another member who could always be depended upon. And the brethren generally were not backward. Both in the Rogue river valley, and also in the Willamette valley many of the lay members were fully as active and zealous as were the ministry. Besides those already named, might be mentioned Dr. W. B. Magers, of French Prairie, and Elias Magers, of Shiloh. John Magers, Esq., a prominent lawyer, was for many years an active member of the Board of Trustees of McMinnville College. And nearly all of the early Baptist deacons were men that could be counted on as of full value. And their wives kept even pace with them in aiding to build up the cause they loved.

The churches could pay only small salaries. As a good brother once said: "We starved them out! We follow the good old Baptist custom of selecting a pastor possessing the two most important graces: Humility and Poverty! We hoped the Lord would keep him humble; the brethren would keep him poor!" Yet the most of the churches prospered. Possibly their pastors had an extra stock of humility and hard work. But, of the plans adopted by the churches for supplying their needs, one at least may be worthy of imitation. It was a country church and had just built a meetinghouse. Another country church was about six miles distant. The brethren had been heavily taxed in building, and whilst all wanted a bell, some said, "Wait awhile;" Others said, "Not able just yet;" etc. About this time one of the brethren picked up a copy of one of our Eastern Baptist papers, in which the editor offered a church bell worth \$100 as a premium for 150 subscribers, and this brother undertook to secure them in the two churches, and by persuading some of the abler ones to take two or three copies for friends, he succeeded. In about a month of hard work the bell arrived and all were satisfied. It is certain that every member of those two churches had a first class Baptist paper for one year at least, (and some of them may be be taking it yet), and their pastor declared that those churches were among the easiest to preach for, and the promptest to meet his needs of any he had ever preached for. And their reputation still holds good. "Go thou and do likewise."

Several of the churches began also to try to systematize their work, but the progress was slow. It required time to correct habits of neglect and carelessness which had previously largely prevailed. Rev. David Hubbard

labored incessantly for this object, and his death in 1868 was a severe blow to the Dallas church, and to the denomination at large. The same remark will apply to the death of Hon. Hector Campbell, of the Clackamas church in 1870. He came to Oregon in 1849 from Massachusetts; warm-hearted safe adviser; a member of the Legislature in Massachusetts, and also in Oregon, as well as of the Constitutional Convention of Oregon; for seven years Probate Judge of his county; and a constituent member of the Clackamas church from its organization. A man hard to spare. Another man hard to spare was Deacon Wade, of which the Salem church thus speaks in 1874:

"November 4th. Our dear old Father Wade died this afternoon at three o'clock. Our loss, but his gain; for we know that he has gone to join the Savior, of whom he never tired of telling. We shall miss him from our meetings and Sunday School. His venerable presence and words of cheer have for a number of years been a comfort and stay to our covenant and prayer-meetings, which he always found, in sunshine and storm, unless providentially hindered. God grant that we each of us may, like him, ever live near our Savior, that when we are called away we may meet again in the home prepared for the children of God."

The death of Rev. Ezra Fisher was severely felt at The Dalles, and the paralysis of Rev. G. C. Chandler, just after the close of his first sermon after his call to take Brother Fisher's place, almost paralyzed the church. For awhile it had no preaching, but the brethren kept up its weekly prayer-meeting and Sunday School. And the sad death of Rev. Henry Sewell was a terrible shock to the West Union church, as well as to the brethren wherever he was known, as he was one of our best and most efficient ministers. At Alsea, Rev. Anthony Roberts became insane and was sent to the Asylum, and Rev. W. H. Pruett moved away, and for sixteen years the church had to secure its preaching as best it could, and the church at Prineville was nine years without a pastor.

But notwithstanding all these trials, drawbacks, and difficulties there was much of encouragement. During this period 31 new churches were organized. True, some had become extinct, and some of the older churches had also died. Yet the cause was growing. A dozen new meetinghouses had been built. A large number of churches had mission stations or at least Sunday Schools. Salem church had two out-stations, sustained chiefly by the liberality of Deacon A. W. Kinney. The Portland church had a flourishing mission in East Portland, and was spending much money in improvements. It had a most remarkable Chinese mission in Portland with a number of converts. It also had a Scandinavian mission with Brother Landstone in charge

which reported six baptisms. In fact, it can truly be said that the large majority of the churches were either supporting small mission stations of their own or aiding itinerants in preaching among the destitute to the extent of their ability, the effort mostly being to secure for this purpose at least \$1.00 from each member, as often as possible. Of the preaching force, fifteen new ministers had arrived, and thirty-nine men had been licensed or ordained, or both, by ourselves. There was a gain of over 1000 members, and of a score or more of churches. But better than all this, was the evident willingness of all to work. Revivals were quite prevalent. In a letter to the H. M. Society, Brother Chandler thus describes one at West Union in 1873:

"Dear Brother Backus: Yesterday, I baptized into the West Union church, six. A man and his wife, about 45; another man and his wife, about 35; a brother and son, 16 and 14. The first baptism, and the first administration of the Lord's Supper for several years, with this church. This is the first (Baptist) church organized on the Pacific coast; and here were the first baptisms; and the organization of the first Baptist Association on the coast.

"The little ingathering has been very unexpected. It seems to me somehow to be one of God's strange ways. In a farming community, full of harvesting. No extra meetings, no preaching but one sermon a month by myself, church meeting on Saturday almost abandoned, but few of the church out at any time. These six were received and connected with the church a week ago. I made special arrangements to have my place filled at Forest Grove, and gave notice that I would be here yesterday, preach, administer baptism, and the Lord's Supper. It was a lovely day, and the congregation was large and very solemn; but only eight members of the church there to enjoy and be blessed by such a precious time. I never baptized six converts that appeared better than they did. GEO. C. CHANDLER, MISSIONARY."

Other letters could be given. Several churches would sometimes report from twenty to fifty converts from a series of meetings. In some localities, the circulation of tracts, small books, and other denominational literature was a prominent part of the work of the church. To a slight extent, "Union meetings" were occasionally held, but one of the most prominent of the "Union" men once said: We have to some extent practiced union efforts, but the majority regard the results as unsatisfactory." But the most critical and conservative of our churches most heartily endorsed the following resolution:

"Resolved: That we joyfully approbate the disposition of any or all the members of this church to publicly preach the word whenever or wherever the Lord may open the way and duty leads."

East of the Cascade mountains, except at The Dalles and in its vicinity, but little was done until the Umatilla country was reached, where Rev. W. H. Pruett was almost the only worker. The Weston church (first called Mount

Pleasant) was organized, and within a short time, it licensed and ordained Brethren E. B. Lile, N. F. Lieuallen, L. W. Warmouth, and D. P. Brooks, and all were good workers; faithful, and full of zeal and the Holy Spirit. The Indian troubles disturbed them some, but their faith was strong, their zeal ardent, their churches grew, and they felt much encouraged. And they always had most urgent calls, and a vast territory to cover.

Some of the preachers were in great demand. The Oregon City church,



ON THE TRAIL

Rev. J. C. Richardson and Rev. S. S. Martin and Deacon Thornton on the Trail to Appointments on the Coquille.

with half their membership scattered, no one knew where, offered Rev. G. C. Chandler \$500 to move into town, as its pastor, but he could not see his way clear to accept. His way was among the poor, who could not pay half this salary. Revs. C. P. Bailey, J. T. Huff, and S. S. Martin always had many calls which they could not possibly fill. Rev. J. C. Richardson, for some time was the Associational Missionary or the General Missionary of the State Convention, but he preferred the pastorate, or short itinerant missions of his own choosing; in fact, frequently his churches would not give him up for any other work. The same can be said of Revs. J. W. Osborn, Jr., A. J. Hun-

saker, G. W. Bond, W. G. Miller, or Stephens Jenkins, and especially of Dr. R. C. Hill. There was plenty of room and none need crowd another, and all true men were always more than welcome, and sometimes most blessed results followed even volunteer efforts. One case will suffice:

At one time, Brethren J. C. Richardson, S. S. Martin, and W. E. Thornton took a trip over the Coast mountains, into the Coos Bay and Coquille country. Over the mountains, the trail was rough, steep, narrow, crooked and dangerous. On the right the mountain side, steep and covered with forest; on the left, almost precipitous, several hundred feet below, a rocky, raging mountain torrent; sometimes the trail so narrow that they dared not ride their horses, as a slip or false step would probably hurl them to certain destruction; God watched over them. Down on the Coquille river they organized a little church of eight members. Among others, C. P. Bailey was put into the ministry by that church. S. W. Beaven was another man sent out by that same church. Of both of these it can truly be said, "Their praise is in all the churches;" one in Oregon and the other in Washington.

The H. M. Society aided more or less during each year of this period. The minimum time for any locality was thirty-nine weeks at Albany, and the maximum time for any locality was 3 years and 47 weeks at Portland. The aggregate time for the period was twenty-six years and four weeks. The aggregate money expended on the entire field (Oregon) was \$13,743.01 Further details given furtheron.

I A. THE CHINESE WORK

I. MISSION OF THE FIRST BAPTIST CHURCH OF PORTLAND. 1874

Note. Although the Chinese work was really a part of the special work of the different churches engaged in it, yet it is of such magnitude that it is thought best to put it in a separate division.

In August, 1875, several members of the First Baptist church of Portland began to consider the possibility of establishing a Chinese mission at that place, and Rev. A. R. Medbury, the pastor, in behalf of the church, wrote to ascertain if a thoroughly qualified Chinese convert, who could preach to the Chinese could be procured in San Francisco. Not securing one, Brother Medbury was opposed to any mission effort outside of preaching in the Chinese language, and the subject was not further agitated at that time. Afterwards learning from Rev. John Francis, of San Francisco, that Brother Dong Cong, a Chinese convert, was ready to accept the position, the subject was

brought up again in May, 1874. From personal acquaintance, Brother Medbury recommended this brother as an exemplary Christian and thoroughly educated in Chinese literature. But as a change in the pastorate of the First Baptist church was then pending, the matter was again postponed until the arrival of the pastor elect, Rev. D. J. Pierce, who arrived July 22, 1874. Brother Medbury thus again alludes to this subject:

"I have spoken before concerning the hope that the time would soon come when it should be the manifest will of God that this church should enter upon Christian work among the Chinese in this city, making the preaching of the precious gospel of Christ in their own language. If possible, the primary object of such labor. One prominent member of the congregation indicated a willingness to give liberal material support to such an enterprise. Members of the church have expressed a desire to labor in such a mission. Encouraging correspondence has been had with brethren in San Francisco concerning a devoted Chinese Christian and able preacher now in that city, whose services are available for the labor of a mission here. I have also conferred with your pastor elect about the matter and his heart is all aglow with true interest in it as I might have known it would be. And thus, as I go from you, I am glad of the assurance that both pastor and people will most heartily undertake this blessed work at the earliest possible time."

Brother Pierce brought the matter before the church October 8, 1874, stating that the object aimed at was the conversion of the Chinese. An earnest discussion followed, and after careful consideration, the mission was established October 15th, under a committee of five, Brother William Dean being very active in the work. Miss L. A. Mitchell and Miss Louisa Sparks, and some others whose names are not recorded, volunteered as teachers; and many others were active laborers for the cause. Miss Mitchell was a most faithful assistant in the school for several years, until her health compelled her to retire. She came to Portland from Illinois in 1869, and was about 18 years of age. Since her conversion, about four years previous, she had been a devoted and active worker in the mission cause, and was a good counsellor, having a very correct intuition of what ought to be done. At first there was considerable opposition to the movement, it being the first effort of the kind north of California. Disaster to the mission was predicted, and ruin to the church, but the brethren and sisters worked on, and paid little attention to the opposition. The church has never flourished better than since the mission was started. The opposition ceased and at length the mission was regarded as a part of the regular work. The pastor wrote to Rev. E. Z. Simmons, a lately returned missionary from China, now at San Francisco, about the call of

Brother Dong Gong " to take charge of the school, and \$50 was appropriated out of the Sunday school mission fund, to be used in establishing it. November 11, 1874, Rev. E. Z. Simmons and Dong Gong arrived at Portland. Aided by the church committee, they soon arranged a plan, rented rooms and invited the Chinese people to receive instruction in the English language and Chinese doctrine.

"To human sight the project was Utopian; to the eye of faith, a certainty. The Spirit of Him who has made the human heart, has spoken, and His children know that though China is 10,000 miles away, across a trackless sea, yet the Chinaman is a neighbor."

Mr. Simmons gave practical illustrations of the best plans for teaching and spent a week in working for the mission, and it was finally decided to teach English five evenings of each week; Thursday evening to be occupied in religious teaching by the missionary, Dong Gong, who was paid \$40 a month and his passage from San Francisco. Brother Dean was appointed director. The school was to be supported by the church until it became self-supporting. Classes were formed of from four to eight persons and taught one hour each evening. The school was opened by prayer in Chinese. The singing was especially attractive. Teachers and pupils entered into the work with vigor and animation, and the prayer of the church was that God's blessing would attend the labors, and crown them with success in the salvation of many souls. The formal opening was November 13, 1874, with Brother W. M. Dean as manager; Miss L. A. Mitchell, leading the music, and Brother Dong Gong as missionary and interpreter. Several persons volunteered as teachers, and worked faithfully for months with no remuneration except the consciousness of doing good to a needy class groping for the light. At the first meeting, 75 Chinese were present, but some from curiosity. Brother G. W. Traver was superintendent of the Sunday school; Brother Dean directed the night school. The progress of the school is seen in the following table:

Date	Pupils	Teachers	Remarks
Nov. 13	75	13	Many came from curiosity.
" 15	22	14	Sunday School.
" 22	12	14	Address in Chinese by Dong Gong.
" 29	22	18	Sunday School
Dec. 6	33	22	Hymns translated into Chinese for all to sing. Concert reading from a chart.

"He says his name is Gong Ting, but he was known to Oregon as Dong Gong. Whether this was a nickname or not, the author does not know.

" 13	36	16	Three Chinese merchants, visitors. Sang Happy Land translated by one of Miss Mitchell's pupils.
" 20	50	13	Sunday School
" 27	42	15	Sunday School.

At the Sunday morning services: Greatest Number 50; least, 12.

At the Thursday evening services: Greatest Number 106; least, 35.

Dec. 22, a vote of thanks was tendered to the teachers for their volunteer services and faithful labor in the work.

The Sunday services were all Sunday Schools except the first, and included pupils only; not visitors, of whom there were some at each school. And the interest of the Chinese was manifest in their subscribing about \$70 for an organ; in their presenting the school with an eight-day clock and a call bell; and in their transcribing and translating many of the exercises and hymns to be used by all.

A disastrous fire in the Chinese part of the city reduced the attendance somewhat, but the teachers were prompt and their devotion was very encouraging to those having the work in charge, and spoke well for the continued success of the school. The progress of the pupils was also encouraging, but the extra cold weather added somewhat to the expense. The Chinese New Year also interfered with the attendance, but there were enough pupils to call for more teachers in February. In March, 1875, the report said that an increased interest of pupils and teachers, especially at the religious meetings, was manifest under the faithful teachings of your missionaries and the teachers, the truth as it is in Jesus, seems to be taking root in the hearts of not a few of those who attend school. In April the interest reported was very marked. Many were inquiring about God and salvation through a crucified Savior. Bible knowledge was inquired after more than any other, especially by those who comprehended something of our language. About this time a change was made in the plan of the school, and pupils at the English night school were charged \$1 a month for tuition; but many of the teachers turned this over to the school fund, preferring to teach gratuitously. The prospects of the school were bright. The pupils were quick to learn, the most of them mastering the alphabet in one evening. The primary studies of the common school were taught, and Moody and Sankey's Gospel Hymns were used. Every school was closed by singing and prayer. On Thursday evening and Sunday morning, Dong Gong conducted a religious service, and on Sunday evenings their Sabbath school was held. At these services no English was

taught except what was drawn from the Bible lessons, yet the average attendance was but little less than at the English schools. At the close of the six months' term a Chinese concert was given, the proceeds from which relieved the mission from debt, and exhibited the progress made, and satisfied the doubts of many as to its success. The city papers were enthusiastic, declaring the success as "grand," "far beyond the expectations of its most sanguine friends." "The pupils acquitted themselves to the satisfaction of their teachers, and of the large audience present, who showed their appreciation by giving close attention for nearly two hours." "The committee would ask the prayers of the church for the success and extension of this mission work, knowing that unless God gives the increase our labor is in vain." During the month of January two Chinese women placed themselves under the protection of the mission, and the sad story of their wrongs showed the necessity of Christian help for that unfortunate class. Efforts were made by law, threats and intimidation, by their pretended owners, to have them return to their bondage, but in vain. Brother and Sister Pierce were particularly active in caring for them, and finally in securing for them a home in Christian families.

AVERAGE STATISTICAL EXHIBIT

DATE	ATTENDANCE			ATTENDANCE			COLLECTIONS	
	SCHOOL	THURS.	MOR.	EVE	CHINESE	OTHERS	EXPENSES	
Dec 1874	59	58	31	33	\$47.00	\$171.50	\$210.95	
Jan. 1875	45	39	29	42	—	89.05	130.15	
Feb.	33	22	30	32	—	66.45	74.00	
March	—	—	—	—	—	29.25	46.25	
April	—	—	—	—	46.00	30.25	76.25	
May	30	30	30	30	—	—	—	
Total . . .	43	27	27	34	\$93.65	\$386.50	\$537.60	

Many of the reports are summaries. The concert paid the balance of the debt. The following incidents from a circular published by the board of directors illustrate the disastrous results which were prophesied.

"After three months' attendance, one of the pupils left for Astoria. His heathen uncle had removed him from all Christian influence, and threatening to disown him if he did not forget the school. His teacher wrote him a Christian letter. In his reply, he said, "I know you can only pray for me. I hope you will ask God to keep me, for I am walking in the way of difficulty, and I had myself ready to ask Him to help me to walk in the King's highway. I pray that you will help me to know Christ, and that I may be able soon to enter the wicket gate."

This boy had before attended the Episcopal school, but this was his first confession of faith. It led the teachers to inquire into the religious condition of their pupils. Ten of them declared themselves believers in Christ; were carefully examined by the pastor, and afterwards by the church, and on April 22, 1875, they were accepted. But there was strong opposition to their reception; so strong that five members left the church in consequence, but three of them came back. It is pleasant to remark that Hon. J. N. Dolph, since United States senator from Oregon, most eloquently advocated their admission. And so clear and pointed were their testimonies, that one member who voted against their reception on the plea of inferiority of race, declared himself fully convinced of their Christian character. Two of these boys lost good positions as clerks for their heathen relatives, and considerable money for their course. They were offered larger wages if they would recant, and refused entrance to the stores because of their firmness. Were they converted for money? Every circumstance forbids the supposition."

After the Baptism of the converts, many of the regular pupils stayed away for a time, intimidation and threats of violence being used to prevent their coming, but afterwards they returned, so that the average attendance was about 30. The interest manifested in the religious teaching was deep and earnest. The expenses of the school from May to September were \$251.75; the receipts, \$246.22, yet at this meeting the committee decided to send one of the pupils, Brother Sam Bo to McMinnville College, to fit himself for the ministry to his people, and the funds subscribed at the Willamette Association for the Chinese mission, \$4.70 were applied for this purpose. At the close of the year, the school numbered 52, with 10 regular teachers, as follows: Misses L. A. Mitchell and Louisa Spaarks, 4 each; Misses Mary Shogren, Ida Olinger, and two Misses Caldwell, 5 each; and Mrs. Woodward and Misses M. Mack, Ida Shogren and Miss Groutes, 6 each. The teachers were expected to receive \$1 a month for each pupil of her class, but this sometimes failed. Some of the teachers put all of their receipts into the mission fund. Miss Mitchell was paid a trifle from the fund for extra services as organist, assistant superintendent and day laborer. Dong Gong received \$40 a month as missionary. With these exceptions, all services were free, and the entire expense, except a few small contributions, was borne by the Portland church and friends of the mission residing in Portland. The expenses for the year were \$1100.50; of this, the Chinese paid \$188.50, exclusive of what was paid to teachers. Meanwhile, 20 of the pupils had formed themselves into a "Christian Knowledge Society," and met weekly to study the Bible doctrines of the Christian religion; and in this society all gambling, drinking, visiting houses of ill-repute and opium smoking was strictly prohibited. Their meetings were orderly and

earnest, and before the year closed four of their number united with the church, making 14 in all. All but one of these 14 converts, are still active Christians. They are original in their Christian experience, and positive in their opinions, though technical and forgiving. From the moment of their first examination of the Bible, Joss is neglected. Infidelity is the first step. Faith in the Christian's God is the result of continued deliberation.

On June 22, 1875, Brother Dong Gong was ordained to the full work of the ministry. The council consisted of messengers from the Oregon City, Salem, Shiloh, Albany, Amity and McMinnville churches. His experience, doctrinal views, and call to the ministry, were most satisfactory. He was baptized in San Francisco, about 1869-70, and served as a licentiate and city missionary in San Francisco until he came to Oregon. He served the Chinese mission in Portland five years, the Portland church paying his entire salary, (\$480 a year) until April, 1878. After that time the A. B. H. M. Society assisted. His willingness to do and to suffer all things for his Master's sake, his clear views of gospel truth, and his sufferings caused by his heathen father after he had professed Christianity, gave assurance of his honesty and sincerity, whilst his ability had been so manifest among his countrymen as to remove all doubts as to his calling and labors. For some time during the summer he conducted street preaching to the Chinese and others. After the services large crowds would follow the missionary to the school room, where the exercises would continue. At one time 400 were thus addressed. In this way these disciples of Jesus were endeavoring to obey the command, "Go ye into all the world and preach the gospel to every creature." At the anniversary of the mission held November 22, 1875, Rev. Dong Gong delivered an address descriptive of the early history of the Chinese which was very interesting to those that heard it, and highly commended by the city papers, some of them publishing it in full.

Brother Dean in his annual report for the year ending November 13, 1875, thus sums up the results of the mission until that time:

1. The conversion, under God, of 14 Chinese youths, many of whom have held places of trust in the best Chinese houses in the city, one of whom has already dedicated his life to the ministry of the gospel, whilst all will work earnestly and intelligently for the cause they have espoused.

2. A strong and increasing moral and civilizing influence over 40 other pupils, the majority of whom have already renounced the idol worship of their ancestors, and are ready to be led to the light.

3. A convincing impression of the superiority of Christian customs made upon the entire Chinese population of Portland. The equality of the female

sex alone, as recognized in the part assigned to our lady teachers, has a powerful influence upon the heathen mind.

4. The appropriation of \$1100 baptized with earnest prayer, and utilized with self-denying labor to the spread of Christ's word among the most populous nation of the earth fulfilling the prophecy of the Psalmist (XLIX, 12), 'Behold these shall come from afar; and lo, these from the north, and from the west, and these from the land of Sinim.

5. An increase of religious interest in our own congregation, in accordance with a law long since recognized, that mission labor increases home efficiency." (And he adds:)

"In closing the report made at the Chinese concert six months since, it was said, 'This work is growing in extent and interest, and is now thrown on the sympathy of the Christian public for that moral and financial support without which it is impossible to proceed.' Tonight we are gratified to report that the work has continued to grow in extent and interest; and hearts filled with love to God and love to man are knit in closer bonds by labor and sacrifice."

February 21, 1876, Brother Dean reports the number of pupils on the roll as 48, of these, 18 entered in 1874; the others later.

Average attendance, regular evening school, 43.

Average attendance, Thursday evening religious meeting, 35.

Average attendance, general exercises, Saturday evening, 30.

Average attendance, religious meeting, Sunday evening, 30 to 45.

Of those entering the school at first, 10 had gone to China, three being Christians, and all impressed with the wonders of American knowledge, and the power of the Christian's God as they expressed it. One is at work at Oregon City, who said that after the teacher had taught him what was right he had sent \$300 to his mother and sisters in China. This brother also sent \$9.12 to Sam Bo. The Young Men's Christian Association, formerly Christian Knowledge Society, was still kept up, meeting after the weekly prayer meeting; also, often on the Sabbath evenings after the regular services had closed. It now numbered over 30 members, and among the attendants were many who were not Christians, but who had lost their faith in the idol worship of their native land. They took a lively interest in the subjects brought before the meetings, often taking part in the discussions, and they always joined reverently in the songs and prayers of the Christians, and listened with deep interest to the relation of Christian experience.

In the spring of 1876 Brother Dong Gong was sent on a mission to Puget Sound. On his return he reported a mission school at Olympia, and that arrangements were nearly completed for one at Seattle. The Willamette Association at its session in 1876 urged the importance of the work, and recommended that the churches take collections for the mission, and foster it as a work of God laid at their own front doors.

REPORTED STATISTICS, OCTOBER 23, 1876

Total number at date, 40; average the previous four weeks, 45; number last year's students in school at date, 20; number who began in 1874 in school at date, 13; number attending Thursday evening service, 45; number attending 4 p. m. Sunday service, about 42; number attending Sunday evening meetings, from 30 to 40; number at street meetings, from 100 to 500.



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(GONG TYNG)
(DONG GONG)

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Teachers. 7. Misses L. A. Mitchell, Alice Dobelbower, Ida Clinger, Kate Kingsley, Maria J. Lewis and Rena Walker.

In the secretary's report to the board of managers, he said, "There seems to be but one serious hindrance to the continued prosperity of the school: i. e. funds. But missionary enterprises should not be run on a credit." And

he hopes that this good work, so signally blest in the past, and so promising in the present, will not be allowed to flag. In October Brother Dean resigned, and a highly complimentary resolution in relation to him and his work was adopted.

Dr. S. J. Barber was his successor. The expense for the year was \$893.10, besides what the teachers were paid by the pupils, and this expense was borne by the people of Portland. Business men of different faiths gave from \$20 to \$120 a year for this noble work. One Brother, a firm friend of the work, but by no means an enthusiast in either faith or life, thought that if the matter was properly presented, showing simple facts and tangible results, two or three wealthy men in New York would pay the entire expense, if necessary, so small was it compared with the expense of foreign missions to secure the same returns. Some paragraphs are transcribed from the annual report for November 13, 1875.

"While we must not ignore the command of Christ to go into all nations, to preach the gospel, yet shall we not most certainly 'begin at Jerusalem', when the largest nation on the face of the whole earth is at our doors by its representatives, and can be reached at one-fourth the expense required in his own land? The question is often asked whether the Chinese mind is capable of receiving spiritual ideas. We all know how quickly they catch the objects

presented to the eye. I am persuaded, after careful observation, that they do gain spiritual ideas as readily as any other people with the same partial knowledge of the language in which the ideas are presented. They are eager to hear, and quick to discuss the doctrines of Christianity. Dr. Barber says he is often surprised at their quick conception of Bible truths, and nearly every Christian experience thus far related has presented original thought in a light peculiar to the individual. Converts are not urged forward, but restrained in various ways."

One convert, though not having made a profession of Christianity, died in hope of salvation through Christ. As he was very poor, his brethren paid his entire funeral expense, (about \$200), thus evincing their liberality.

At the close of the year 40 pupils were in their places and earnestly sang "Stand Up, Stand Up For Jesus." At the proper time, five short articles, arranged in haste on a week's notice, by as many members of the school, were presented, and seemed to elicit general favor. During the entire exercises the audience increased until the house was crowded to its utmost capacity. Brother Pierce urged aid for the endowment of a college or school for Chinese instruction, but practically, this idea has not been developed. A debt of \$160.15 existing, an appeal was made, and \$95 pledged by the church and friends, \$50 by the Chinese and a cash collection of \$19 taken, which left \$3.85 in the treasury. The expense for the year had been \$749.85. The ordinance of baptism was then administered to a Chinese convert by the pastor, and the meeting closed by singing "We Shall Meet By and By." A list of the officers will show how the work was regarded by distinguished men who filled important positions.

Directors: Hon. J. N. Dolph, since United States Senator; Hon. H. W. Corbett, Ex-United States Senator; Gen. O. O. Howard, U. S. A.; Deacon D. W. Williams; Deacon Josiah^{*}Failing, treasurer; Rev. D. J. Pierce, secretary; S. J. Barber, D. D. S., Sunday school superintendent; Major W. W. Boyle, English superintendent; A. Mattison, assistant superintendent; Rev. Dong Gong, missionary. The following names of some of the contributors show how the enterprise was regarded by some of the leading business men of Portland, regardless of denominational bias: Hon. Henry Failing, James Failing, C. A. Dolph, W. S. Ladd, William Wadhams, Gen. Babbitt, J. M. McCracken, Capt. J. H. Flanders, C. H. Lewis, J. McCrum, Jas Steele, J. K. Gill, C. Rosenbaum, to whom many others could be added.

2. CHINESE MISSION OF THE AMITY CHURCH. 1875

In 1875, under the pastorate of Rev. E. Russ, some of the brethren

established a Chinese class at Amity, and kept it up for about two years. There are no reports, except a contribution for the cause by the Chinese of \$9.00 in 1875, and \$2.25 in 1877. Nothing further is known about this effort.

Summary

Another decade has passed. Increased harmony is made manifest. The excitements because of the slavery question; the bitterness engendered by the Civil war issues; the sharp speeches of rabid partisans—all these are now of the past, and largely forgotten. The spirit of the Master began anew to develop in the hearts of His children and "love without dissimulation" was bringing them together. The old fraternal feeling broke forth spontaneously. The Holy Spirit was displaying His power in bringing in the redeemed, until the baptisms since 1844 outnumbered the present membership. Nearly four-score of churches had been organized, though some had become extinct. The baptisms were about 50 per cent of the increase in membership. Energy, self-reliance, and a trust in God were brought into full exercise. A score and a half of meetinghouses had been built; plain, unpretending structures, unadorned by mortgages; perhaps unfurnished, and possibly, a trifle uncomfortable for an ascetic; but built according to their ability, with many thanks to God for giving them the power and the will to even do this. Some sixty preachers, licensed or ordained were proclaiming "the unsearchable riches of Christ." Surely the outlook was encouraging. And now, all they needed was a leader to gather and direct the scattered forces, and lead them on to conquest for our Lord. And the time having fully come, the great Captain was bringing his tried servant on the field to supply this great need, of which more will be said in the next period.

II. Associations

I. NEW ASSOCIATIONS

During this period three new Associations were organized as follows:

Name	Date	Moderator	Clerk
Mount Pleasant	October 3, 1868	Rev. S. Neil	Rev. J. H. Lewis
Eastern Cal. & Or.	October 10, 1873	J. D. Bonner	Rev. Eli Rice
Grand Ronde	October 9, 1874	Dea. Owenby	F. T. Dick

At first, the Mount Pleasant Association had three churches and thirty-

six members; one member and two churches less than at the organization of the Willamette Association twenty years before. One church was in Washington, and two in Oregon. By its Constitution the Association allowed questions of difficulty to be considered when they affected the union of the Association and had been considered in one of the churches, and were still unsettled. In such cases it claimed the right to sit as an advisory Council when called upon for that purpose, endeavoring to promote by its advice and counsel the general good of the churches. Finally, it claimed the right to discontinue the membership of any church which should violate any of the rules of the Association, or deviate from true orthodox principles.

The Eastern Association of Oregon and California was organized in Honey Lake Valley, Lassen County, California, with four churches and three ministers present. After meeting it helped organize the Johnsonville church. (First Honey Lake Valley). It recommended the "Evangel," and Vacaville College. No Resolutions or Statistics published.

The Grand Ronde Association was organized with four churches and seventy-four members, at Indian Creek, and adopted the following:

"Covenant of Love. Whereas: We, the United Baptist churches of Christ, here assembled in an Associated capacity, and believing, as delegates from, and members of separate, distinct, and independent churches, that we are, notwithstanding, all one in Christ Jesus, and that our annual assembly in an Associated capacity, is truly the congregated church of Christ, with only delegated power from their respective churches of which the Association is composed, met for the mutual and united interests of the churches, the conversion of the world, and the glory of God; and believing that all baptized, true believers in Christ Jesus are united in the bonds of Christian love; that our Lord through his Apostles, established this grand principle of love, and said that the gates of hell could not prevail against it: Therefore, we do covenant together, in the organization of this, our Association, that we may by our united efforts, with the help of God, work for Him, for the undivided interests of our churches, and the advancement of the Kingdom and the Glory of God. And in testimony of this, our Covenant of Love, we hereby extend to each other our hands with our hearts. Amen."

2. RECONCILIATIONS

Early in this period, the churches and Associations accepted the situation, and a more fraternal feeling of co-operation prevailed, and after some correspondence and overtures, gradually the old relations were established, and all were again working heartily together. But in 1876, the Umpqua Association held its last session, the churches which had not become extinct

or joined the Corvallis Association, organizing the Rogue River Association, with which there has never been any friction. At this last session of the Umpqua Association one person was baptized. It also declared opposition to excluding the Bible from the public schools, and to any division of the public school fund for sectarian purposes. Thus peace and harmony was restored between the churches and Associations, and all rejoiced, regarding it as a cause of much thankfulness, and hoped that they might ever be in hearty co-operation in a common cause "contending for the faith once delivered to the Saints," and the building up of the Kingdom of Christ. And one great agency in bringing about this result, was the action of the Central Association, which in 1871 turned the care of McMinnville college over to the State Convention, and this went a long ways towards reconciling old differences, since the leading Baptists of the State almost unanimously, were disposed to regard McMinnville college as really the denominational school, at least for Oregon. And after this action, the Associations all most heartily took hold of the enterprise, recommending an endowment at once, and the Trustees put Dr. R. C. Hill into the field as an agent for that purpose, rejoiced in his success, and declared it to be "imperative to bestow on the college liberal patronage, hearty sympathy, and earnest prayers."

3. THINGS NEW AND OLD

Because of the numerous environments and circumstances following the immigrations, and the settlement of the Slavery and War questions, several features of our plans and methods of work called for some discussions, but no serious trouble. Among these, may be named—sisters being sent as messengers to the Associations, which required seven years to settle; inviting ministers of other denominations to participate in our deliberations; appointing reporters for the different papers; publishing circular letters, and a digest of the letters from the churches, (but these were only occasionally); preparing programs before the meeting; the "Rules of Order" being considered sufficient for the churches, and the "Committee on Order," appointed after meeting, enough for Associations, etc. "Boards" were unknown, and "Standing Committees" but seldom. All these were comparatively new to the majority of our early Baptists, and some discussions, but no friction worth naming, and many of the old practices, but not all, were giving place to the new; for instance: Sometimes an acceptance to unite with the church in commemorating the Lord's Supper would be voted, or a minister was ordained; and

in one instance, a meetinghouse was dedicated, and an appeal made and \$1200 pledged for liquidation of its debt. Ministers' and Deacons' meetings were thought to be beneficial. Weekly prayermeetings were urged, and occasionally some of the Associations named a day of fasting and prayer for the outpouring of the Holy Spirit, or for the conversion of souls, or for some kindred subject. In 1858, the Willamette Association made its Moderator, Rev. George C. Chandler, a life member of the American Bible Union, (Revision) and the Central Association made its Moderator, Rev. R. C. Hill, a Life Director in that institution; and its work, especially the Revised New Testament, was recommended. "Yearly Meetings" were held in six churches of the Mount Pleasant Association in 1876, but after that, these were superseded by the annual protracted meetings called by the churches direct. In 1871, the Willamette Association "Unanimously" voted to use the title, "Elder," instead of "Rev." in the Minutes, but the "Rule" was long ago forgotten. The majority of Baptists in Oregon being practically prohibitionists, their official declarations were usually along that line. If a new Association was contemplated, with one or two exceptions churches were dismissed for that purpose. Church fairs, lotteries, dancing, and some other amusements or devices to collect money for religious purposes, were denounced as "forbidden by the teachings of God's word, demoralizing in their tendencies, and calculated to bring dishonor upon the name of the Master." Churches failing to represent were to be looked after, and aided and encouraged if necessary. Resolutions were adopted protesting against the school funds being "under the control of sectarianism in any and every form." Some of the Associations recommended the raising of a fund for the relief of widows and orphans. In 1875 a committee was appointed to examine the State history of the denomination with a view to its publication. There is no report, nor anything known of the history or its author. Women's Societies were just starting and meeting with much favor and encouragement. Associations in cities sometimes had street preaching, it was hoped with good results. Churches were often urged to have some service every Sunday. Some of the Associations had occasional resolutions or reports on special queries, or incidental matters which arrested their attention at the time. Thus in 1868 the Willamette Association

"Resolved: That the distinctive mission of the Baptist denomination is to maintain the spirituality of the church, and the purity of the ordinances as found in the New Testament; and it is our duty to distribute such books and tracts as will shed light upon our distinctive views among all the people of Oregon."

"Resolved: That this Association believes that the reception by one church of members excluded by another, and not restored, is not consonant with the state of fellowship which ought to exist between such churches, and we believe no such step ought to be taken unless the excluding church has acted with such gross wrong as to require that it be refused the fellowship of sister bodies." Again in 1876, the Willamette Association

"Resolved: That in the ever accumulating evidence of corruption in high places, and the unprincipled struggle for gain and position, we recognize the great need of a thorough, straight-forward, and spiritual propagation of the principles of our Master, who recognized no true greatness except service, and no gain comparable to strength of character."

The Central Association in 1874

"Resolved: That we cordially approve of the efforts of the A. B. Historical Society in attempting to gather and preserve the archives and historical data of the denomination in such shape as to be accessible to our people, and wishing it success, recommend it as worthy of consideration, contributions, and prayers."

In 1875, the following queries from one of the churches were considered by the Central Association:

"1. Is it consistent, and in accordance with sound Baptist doctrine and practice, for a church to send one as a messenger whose known views and practices are not in harmony with the doctrines and principles enunciated from time to time by the Association? And should the Association receive such messenger?"

"Answer. It is an old established Baptist principle that each church is independent of every other Baptist church in all its actions, and it also is an item in the Constitution of the Association, that the Association shall not interfere with any church in its doctrine or practice, and it looks to us that any dictation, whether direct or indirect, as to whom it shall or shall not send as its messenger is such an interference. On the other hand, the Association should have power to free itself from error, and its abettors. Hence, should a church send messengers who are known to hold to and promulgate serious errors, from the fact that messengers are usually supposed to represent the sentiments of the church which sends them we have strong presumptive evidence that the church holds or sanctions said errors; and this would give just grounds for at least admonishing said church of its errors, and if it persisted in the same, of ultimately excluding it from the Association for unsound doctrine, or disorderly practice, as the case might be. And we further declare that the Association cannot consistently receive messengers either from churches, or from corresponding bodies whose known views or practices are opposed to those of the Gospel, as we understand and teach the same."

"2. Is it consistent for churches to encourage or aid such ministers or missionaries as do not without quibbling or evasion represent the views of the Association?"

"To this question, but one answer can reasonably be expected. Every person or Associated Company expects to be correctly represented by every individual recommended, and they cannot consistently recommend any other, nor encourage, aid, or support such in any sense of the term."

4. ERRONEOUS IDEAS CORRECTED

It is natural, on a first arrival, for a stranger to write back to friends and papers his first impressions regarding his surroundings. Much that he writes is taken second hand, or from imperfect observations, and often found incorrect. The Baptists of Oregon are no exception to this statement. Some of these publications, whether in pamphlet or periodical, are of far reaching influence, and so glaringly incorrect, conveying impressions of the early Baptists so unjustly erroneous, that their correction is due to our pioneer brethren. Writers are not named, because, (1) They were probably misled, or not fully informed; and (2) It might savor of unkindness, which is not intended. For instance, an idea has largely prevailed, especially with new comers, that our churches have not developed as they should, because they adopted what was called a "Southern policy" of organizing churches in the country instead of in the towns or cities, but after 40 years of uncertainty as to the method of evangelization that should eventually be adopted, we had settled down to the practice and the polity of the Northern States." One can but be astonished at such an erroneous idea, which is so at variance with the established and indisputable facts of the early history of Oregon. There were no towns or cities here at an early day except on paper. Oregon City was a mere village; Salem was a trading post; Albany was a hamlet in the summer, and a mudhole in the winter; Corvallis, Eugene, and places further south, existed mostly in the imagination; Astoria was a second New York when two or three generations had passed; The Dalles was another Cincinnati or St. Louis, only not built yet; and Portland only lacked population and palatial residences to make it an immense city. The Donation Land Law took professional men, mechanics, and nearly every one else to the country to secure "claims" for a home. Scarcely was a Baptist church organized except in the country. For nearly a score of years, every Baptist church organized in a town, so called, was organized by a Southern man. Every Baptist church in which a Northern man took the lead in organizing was in the country. When the farms were somewhat developed, and prosperity attended the settler's labors, a portion of the people floated back and built up the towns, and churches were then established there. All this was only the result of natural causes. Neither "South-

ern policy" nor "Northern policy" was ever even suspected, until, in some unaccountable manner, some dreamer, in his researches dragged out what had never before existed except in his own imagination.

But a more serious error, and one calculated to do more harm than any other yet promulgated at that time, began to be published and freely talked among Baptists, (especially by new comers), that the H. M. Society had done substantially about all that was worth mentioning; and it was published in some of our leading periodicals that "every self-supporting Baptist church in the State, as the general missionary reported had had the Society's direct aid." Or, to put the same thought in another shade, that "in Oregon City, in Portland, and in Salem, where Johnson and Fisher, and soon after, Chandler held their first meetings and preached the first sermons, there are now churches and Sabbath Schools, and able and excellent pastors; and what they did in the beginning of our work has led to the existence of three Associations of churches." Now such ideas, substantially expressed in public speech and in widely circulated periodicals, with the labors of our other workers almost, if not entirely ignored, and often in language liable to ambiguity was not very pleasing to many of those who had borne at least a part of the brunt of the conflict. As we understood it, it was a disparagement, and a few facts are presented to correct what was, and is yet regarded by many of our best and most charitable brethren, as mistakes.

Perhaps the word most frequently used, and as it was understood by a large majority of our people, was the most objectionable, was "Self-supporting." What was meant by it, where the ambiguity, or the misunderstanding? As it was then understood, and is yet by the majority of the older Baptists of Oregon, the later Baptists, especially those of the Northern States, mean by a "Self-supporting church," a church which, without aid, has a pastor, who supplies it with preaching every Sunday. It is admitted that during twenty or thirty years, this definition has been somewhat modified by some, but not all, and many, even yet, often get dangerously near the old definition. Now outside of the cities and larger towns there are no such churches in Oregon; never have been; and if ten miles distant from a railroad or navigable stream, it is doubtful if there ever will be before the millennium. The most of the churches in the country and small towns have preaching only once a month; possibly a half a dozen may have preaching twice a month. The reason why this is almost necessarily so is apparent. About seven-eighths of the Oregon churches are of this class. They have struggled through the various vicissitudes of existence for ten, twenty, forty, and even fifty years of sacrifices and

toil, divided their scanty living with their ministers, baptized hundreds of converts, built scores of meetinghouses, dismissed large numbers to organize prosperous churches, given hundreds of dollars for missionary and other benevolent work, and thousands of dollars to help establish McMinnville college, have exerted a powerful influence for good on the surrounding community at home, and are still a power as they struggle for life with only once a month preaching, and some of them with scarcely that. Such churches are surely self-supporting. Of the entire number of churches organized in Oregon, outside of brethren at home, not to exceed 30 per cent of them ever received a dollar of aid; nor a sermon from a Home Mission appointee, unless it was from the general missionary or some other minister in passing, or a few weeks aid in a protracted meeting, which the final collection usually fully paid for. If only the churches in the country and small towns are counted, 16 per cent will cover all thus aided; and if the extinct churches are dropped out, the percentage is still less. And of the country churches thus aided, it has always been in connection with other churches, so that they only got preaching once or possibly twice a month for a short period varying from three months to one, two, or perhaps three years; and this aid perhaps at irregular intervals. Hence, the idea of their excessive conservatism, or that their prosperity and attainment to self-support is due largely, if not entirely to the "direct aid" of the Society, is hardly in keeping with the facts, to say the least about it. And to ignore or repudiate this large number of churches which have struggled, and labored, and lived, and brought forth such results, and a few of them still standing as living monuments of God's grace and protecting care, certainly calls for correction.

But let us take another look. It is true, that in 1850, Rev. H. Johnson organized a Baptist church at Salem. It is equally true that there is no record of any second meeting of that church; that it never was represented in any Association; that no other church went out from that church, but was organized nearly ten years afterwards by members dismissed from the French Prairie church, and the French Prairie church was organized by Rev. R. Cheadle, who was never in Oregon, an employe of the A. B. H. M. Society. For nearly six years the Salem church was self-supporting and built its meeting house without debt. After that it received some aid from the Society, but no other church ever went out from that church until 1888. Again; In 1847, the Oregon City church was organized. In 1853, it dismissed some members to organize the Clackamas church. This church disbanded in 1876, and there has been no Baptist church there since; nor did any church go out from

it. Probably a few members were dismissed from Oregon City to go to the churches at Clear Creek and Damascus, but these churches existed but a few years, and no other church ever went out from them. All the other extension work of the Oregon City church has been quite recent and within a few miles from home. Again; The churches of Portland and its suburbs, except the foreign churches, are largely offshoots from the First church and its missions, but with a few slight exceptions, these missions never extended beyond a few miles from the outskirts of the city. And none of these churches, nor those of Oregon City and vicinity, have ever been a direct factor in the prosperity and growth of any other Association than the Willamette. And if about half a dozen churches in the Central Association for which Rev. G. C. Chandler preached occasionally for a year or two (once or twice a month), and some general missionary work of Rev. Ezra Fisher for two or three years before the division of the Willamette Association in 1856, are excepted the entire labors of all three of these men was almost entirely limited by the present bounds of the Willamette Association.

Then let us take a glance at statistics. Associational minutes and church records show that about 60 men baptized 2385 candidates, and collected for various purposes over \$100,000. The H. M. Society, in the same time had on the field about 20 men, (several commissions renewed), and they report, whilst in the employ of the society only about 150 baptisms, and their aggregate time of labor about 50 years. The appropriations were about \$25,000. The time includes that of two men crossing the Plains, and one year of teaching at Oregon City. To itemize further: The field raised for foreign missions about \$2700; for Home (Domestic) Missions, over \$13,000; for A. B. P. Society, including colporteur work, over \$800; for education, including estimated sum at Oregon City, nearly \$9000; for pastors' salaries over \$50,000; for building 27 meeting houses, \$59,800; seating 7500. About 100 churches were organized with nearly 2000 members. Of course, the appointees of the society did their proportionate share of this work, but it cannot be segregated from the total. But it would not be correct to say that the churches of the 40 ministers who baptized more than 2000 converts were not self-supporting. Nor that the brethren who helped contribute more than \$25,000 for benevolent work over and above paying their pastors and building their meeting houses were so conservative that they did not lift their full share. Further, only about a dozen churches received any direct aid from this \$25,000, much of it being for general missionary work; and more than one-third of it going to Portland.

It is to be distinctly understood that in all this labor, trials, sacrifices and difficulties; in the zeal, sympathy and earnestness; and in the raising and using of funds, both the appointees of the A. B. H. M. Society and those not appointees, according to their ability and opportunity, bore their full share. All together, side by side, these early pioneers stood and battled for God and truth. Or if any one failed, it was simply the individual, whose unfaithfulness does not in the slightest degree affect the general statement. And these facts are given solely to correct wrong impressions and that justice and honor may be duly credited to all alike.

5. SUNDAY SCHOOL, A. B. P., AND COLPORTEUR WORK

All the Associations were enthusiastic in support of the Sunday school work, which was usually considered in connection with the A. B. P. and Colporteur work. A half day at least was given to these subjects, often an entire day with a regularly prepared program. Denominational papers and the books of the A. B. P. Society and the Baptist Publishing houses of Memphis and St. Louis were recommended; and the work of Brethren A. M. Cornelius, W. J. Loughary, S. E. Stearns and Jonathan Wichser as colporteurs was most heartily sustained. Sunday school institutes were held in some Associations, and systematic work urged. In April, 1873, a Sunday school convention was held in Portland, lasting three days. Over 40 messengers from all over Oregon and Washington were present, and several earnest Sunday school workers in different sections of the field sent letters full of sympathy and hearty co-operation. It was the first Baptist Sunday school convention held on the North Pacific coast, and thoroughly missionary in spirit, purpose and result, and gathering of brethren so widely scattered, bound by the sympathies of a common faith and love, and glory in a common cause, could not fail to encourage and inspire all hearts, especially when the Savior's presence was manifested, giving a spiritual feast the entire time.

A resolution was adopted, urging, with the aid of the A. B. P. Society, the appointment of a general Baptist Sunday school missionary for this field. The convention has since held its sessions in connection with the state convention; a day being set apart for its purpose.

The Central Association, at its session in 1876, rejoiced that the A. B. P. Society had established an agency for its books on this coast, thus bringing them within our reach; and Rev. J. C. Baker proposed to send to the Sunday school committee to be given away to poor ministers or Sunday schools, \$100

worth of books of the society, provided the brethren would raise \$100 to be used for the purposes of said society. On this proposition he received in cash and responsible subscriptions, due in 90 days, \$71.85, and the balance was afterwards secured.

6. MISSION WORK

In 1867, the Willamette Association thus speaks of that field:

"We find a decided improvement over that of the previous year. Copious showers of divine mercy have descended on some of our churches, resulting in the conversion of sinners, and accession of large numbers to their membership. Others which have not shared so liberally in the revival influence show a decided growth in grace, and an increased desire for greater blessings; and will need to be strengthened in the conviction that nothing is too good for God to do; and to be more earnestly engaged in prayer for the general revival of religion."

But the other Associations report a lack of funds and but little or nothing done. Committees were appointed to lay the matter before the churches. In some of the Associations a brother or two had been employed for a short time. Of those who labored, some were "at their own charges," some with a little help from a church or two, or an Association, and a very few got a little help from the Convention or H. M. Society. The destitution was "deplored," the ministers urged to give as much time to the field as they could, and the churches to bring out their own gifts and talents and develop them as far as possible. An effort to raise a fund of \$1 to the member was almost universal, but in some cases it failed. Several Associations tried to urge a ministerial support so that they could give their entire time to the work, and ministers were urged to preach on this subject. But even one itinerant in each Association was too much; the field was needy, but the brethren could not raise the support. They could only occasionally employ a man for a short time. Among the important points calling for help were Eugene, asking for Rev. G. W. Bond; Salem, for Rev. J. D. P. Hungaie; Portland, for Rev. E. C. Anderson; and the Umpqua Association for Rev. S. E. Stearns as an Associational missionary; and Oregon City for a faithful man. Monthly contributions were called for. The Associations all favored and largely operated with a State Convention. Boards were established, committees appointed and canvassers named in the most of the churches. Occasionally there was a bright spot. The Mount Pleasant Association in 1869 thus speaks of its sessions:

"On Saturday the brethren met at 2:30 p. m. to spend a short session in prayer and conference. The holy spirit of our Lord Jesus was so wonder-

fully shed abroad in the hearts of his followers and the time was so well filled that there was no preaching until Monday. We had a refreshing season and six additions to the church."

And the Corvallis Association in 1870

"Resolved, That we recommend to the churches never to rest satisfied until every Baptist church in our country shall have a settled pastor, and preaching, or other religious exercises every Lord's day."

And the other Associations echoed the desire. Yet, "The harvest was great and the laborers few." And the recommendations were "daily consecration of Christ's service; meetings every Lord's day, bringing out and developing the talents of the church, the duty of every member to contribute as the Lord prospers him, so that all the benevolent work can be efficiently pushed forward, and the ministry be able to give themselves entirely to the work. "And the most of the people said, "amen." In 1871 all were made to rejoice by the arrival of Rev. E. Curtiss as a general missionary under the appointment of the A. B. H. M. Society, and hearty co-operation with him was asked in the work. The Associations generally responded favorably, though the Corvallis Association thought action relative to co-operation "premature, until further acquaintance, and therefore deferred such action, but he was invited to confine his labors among the churches until further action." Weekly contributions were also recommended by some of the Associations about this time, and the general tone of the missionary effort was steadily improving. Rev. William Jeter was appointed for a year by the A. B. H. M. Society for the Rogue river valley, and in 1873, Rev. Joseph Ritter was appointed to the same field, but no further aid was secured for the Umpqua Association during this period, although its needs were urged most earnestly, and aid asked for. Neither could any help be obtained for the Corvallis, Grande Ronde or Eastern Associations. Brethren Jenkins, Miller, Richardson and S. S. Martin, one or more of them, preached a little for the Corvallis Association each year, but the labor was only at short intervals: "No funds." Rev. C. W. Reese was the Associational missionary of the Eastern Oregon and California Association, and solicitors were appointed to secure his support. In 1876, he reported the churches to be in a growing condition. He had averaged over one sermon for every two days on the field. As a rule, he had large congregations everywhere, some coming who had not heard a sermon for several years. The field was large, the laborers few and the harvest ripe. God's blessing was sought on this inviting field of mission work. The local ministers of the Grande Ronde Association did considerable general work, but it was mostly at their own charges, with perhaps a very little help from the Associa-

tion or some church. The Mount Pleasant Association could do but little in 1871; but Rev. G. W. Clancy and N. F. Lieuallen traveled some and the Association divided its funds between them. In 1873, and 1874 Rev. W. H. Pruett was appointed by the A. B. H. M. Society as missionary east of the Cascade mountains. In 1873 the Association voted to include Ada and adjacent counties in Idaho in that Association and that Rev. B. F. Morrow act as missionary in that section of the country. In 1875, it recommended Brother Clancy as missionary within the bounds of the Mount Pleasant, Dayton, Friendship and Harmony churches, and appointed a committee to secure \$500 for his support; he giving his entire time to the work. It also recommended raising a fund for the support of an evangelical ministry, or for any good word or work; to be raised by laying by as the Lord prospered each member, and by bringing the same into the church at the regular meeting. In 1876, Brother Clancy reported that he had traveled 1872 miles and collected \$411.18.

In the fall of 1872, Rev. E. Curtiss returned to Michigan on account of poor health. Revs. A. J. Hunsaker and J. W. Osborn, Jr., were missionaries of the Central Association in 1873. On ministerial supply and support, the Association "urged the need of the one, and the prompt payment of the other, and declared to be the bounden duty of every member to contribute as God prospered him; and such as failed in this, act inconsistently as Christians, and did not come up to the full requirements of duty as laid down by the great Head of the church." The minimum of \$1 per member was still urged for the contribution. In 1874, Brother Hunsaker labored 33 days, and Brother Osborn, 45 days; further than this, no missionary was employed, and there was no assurance of their support. For 1873 there was due Brother Hunsaker \$190.92, and to Brother Osborn, \$175.53. Upon this statement, enough pledges and collections were taken to pay up the debt, and leave a small balance in the treasury. Whereupon, Brethren Hunsaker and Osborn agreed to give the sums due them to the Association, provided the Association would keep two missionaries in the field the entire coming year. The Association appointed standing committees to look after the matter, and urged frequent collections in the churches to aid the cause. The next year the committee reported that no one had been employed for the want of funds. The debt was yet \$196.39, and \$250 was unpaid on the old subscriptions. A subscription was again circulated, and a solicitor appointed in each church, and the churches urged to make immediate efforts to raise the money; but little or nothing was done.

The report from the Willamette Association in 1873 was quite encouraging. God's Spirit had been poured out and there was rejoicing over conversions. But fields were white and laborers few. There was a growth in grace and in the missionary spirit, and several churches were enjoying the advantages of a regular ministry, though not all with preaching every Sunday. Rev. George C. Chandler had received an appointment from the A. B. H. M. Society for Washington county, and was doing a good work. In 1875 and 1876 the foreign mission collections were all turned over to the Chinese mission at Portland. The report on the state of religion in 1875 thanks God for His blessing in quickening so many churches to activity in Christian work. Some without pastors had kept up Sunday schools and prayer meetings, thus maintaining regular public worship. Some with pastors had supported mission schools and mission preachers. There had been more consecration of time and money to every form of Christian activity than formerly. Feeling that "the set time to favor Zion" had come, various items of labor and efficiency were suggested, and especially to seek those who have a disposition to work for Christ, and encourage them to give their lives to His service. In 1876, the report on the Home field, after describing the work done; among other places deserving special attention, mentions Washington county, Vancouver, Astoria, Highland and East Portland and recommended the appointment of a committee of influential laymen with full power to engage an efficient missionary, to co-operate with the A. B. H. M. Society in his support, and that the Association also open a subscription list for the same object, and that the committee take immediate action. The Chinese mission at Portland was also highly approved.

6. THE GENERAL ASSOCIATION. 1868

1. In its letter to the Willamette Association in 1867, the Clackamas church suggested the propriety of calling together, or forming a General Association, and the matter was referred to a committee consisting of Rev. Henry Sewell, Rev. J. D. Hungate and Rev. J. J. Clark, who, before the final adjournment of the Association, reported as follows:

"We are deeply impressed with the conviction that the condition of the Baptist cause in Oregon, and the immense amount and importance of the work to be done, make it both expedient and advisable that some organization bearing the character of a general Association or Missionary Society, and composed of the Baptist ministers and delegates of the Baptist churches of the state of Oregon, be organized; and that the time has now arrived when the pre-

liminary measures should be taken for the speedy organization of such a body. To this end, we recommend that a committee of three be appointed to address the Baptist ministry and churches of Oregon and the Territory of Washington on this subject, and request the churches to each appoint four messengers to meet the Baptist ministers of Oregon and Washington at such time and place as the committee shall determine, for the purpose of effecting such organization. We further deem it all important that all the churches distinctly understand that, in this covenant, the Willamette Association claims no advantage; but that as all enterprises require that some one originate and set them in motion, we simply wish to inaugurate a movement that shall result in the inauguration of a society in which each church throughout the state will stand on an equal footing.

HENRY SEWELL, Chairman.

The committee was as follows: Revs. J. D. P. Hungate, C. L. Fisher and A. J. Hunsaker. There is no record of their having ever made any call.

2. A call without signature was issued for Brethren to meet at Brownsville, Linn county, December 25, 1867, to organize a State Convention. Dr. R. C. Hill was moderator, and Dr. Stone, clerk. In consequence of high water, few met. The original call was continued, and the time of meeting fixed on July 2, 1868, at the same place. All Baptist ministers and churches in full fellowship were earnestly urged to meet in Convention, and co-operate in organizing a State Convention.

3. "Messengers from many churches" met at Amity, June 25, 1868, to consider the same question. After a full and free discussion of the subject, the conviction arose that such an Association was desirable, and that it should be so organized as to enlist at the outset, the sympathy and co-operation of all the churches; but as the notice of the meeting at Brownsville had been published, the Brethren at Amity deemed it best to defer further proceedings, and appointed a committee to represent them at Brownsville, and to confer with a similar committee from that meeting with authority jointly to issue a call for a subsequent meeting of the entire Baptist Brotherhood of Oregon and adjoining territories.

4. The next meeting was at Brownsville, July 4, 1868. A constitution was adopted, and a synopsis of its most important features given.

Name. General Baptist Association of Oregon; auxiliary to the A. B. H. M. Society of New York.

Articles of Faith. As given in J. Newton Brown's Encyclopedia of Religious Knowledge.

Object. To promote the preaching of the Gospel and the spread of divine truth in Oregon and adjoining territories.

Membership. Annual, by contributing to its funds; life membership, by contributing \$20 at one time; the representatives of contributing churches and Associations.

Reports. Annual, showing results of mission work, and sums expended on the field by the A. B. H. M. Society.

Executive Committee. Officers of the Convention, and seven others; the officers and three others a quorum. Meetings, semi-annually, and oftener, if necessary. They could appoint one agent for each Association, if thought proper.

Elections by ballot. At the second voting all candidates for the same office were dropped, except those receiving the two highest votes at first. A majority of all the votes cast was necessary to elect.

Standing Committees. On nomination of the Executive Committee; on Educational Statistics, and co-operation of Associations and churches; on the Bible cause. These committees were appointed the year previous, but the Moderator could fill vacancies, ad interim. This was the first nominating committee among Oregon Baptists.

5. The final meeting was held at Scio, October 1-3, 1868, and the indications were fair for a union of the denomination in Oregon. This article was added to the Constitution.

"This Association utterly disclaim all power to exercise any ecclesiastical jurisdiction over individual churches, or interfering with their discipline."

The Executive Committee, in view of the pressing needs of the field, had sent out Revs. J. C. Richardson and J. W. Osborn, Jr., to as many of the churches and destitute places as they could visit. They both speak of holding protracted meetings at different places, at which were several conversions, many rising for prayers, and much general interest manifested. The Board concluded its report in this language:

"From the reports of these missionaries, and also from our own knowledge of the situation of many of the churches, the Board feels deeply impressed with the importance of the immediate, united and energetic effort on the part of those composing the General Association. We believe that the present is an important epoch in the history of the Baptists of Oregon. The fields are already white and open to the Baptists."

1869. The General Association met with the North Palestine church this year, and appointed Deacon Claiborne Hill as financial agent to collect funds for the mission work. His time and labor were gratuitous. A hearty co-operation with the A. B. H. M. Society was recommended. It was also recommended that the Association employ two ministers to travel and preach

all the time, and a financial agent to travel and secure funds. A standing committee on Sunday schools was appointed. A circular letter or appeal was published. The plan of co-operation with the A. B. H. M. Society was that "the Society proposed to bear seven-tenths of all the expenses incurred in the interests of home evangelization, within the limits of \$3500 per annum, and to send among us as the general missionary of the Association, Rev. E. Curtiss, of Michigan," who was known to some of the Brethren as being well adapted to the work. Brother Curtiss reached Oregon in April, 1871.

1870. The General Association met with the McKinzey's Fork church and made a call for statistics. The name of the body was changed to that of the Oregon Baptist State Convention, and all membership on a money basis, except life membership, was abolished. Brother Hill had secured in cash and pledges a little over \$300; his expenses, \$5.75. He was credited with a life-membership for his gratuitous services. Two missionaries had been employed; Rev. William Jeter and Rev. S. E. Stearns; each for three months at \$100 a piece. They found large fields, great destitution and rich harvests abundant, if faithful men could be put into the work. The treasurer reported: Receipts, \$195.35; paid out, \$165.50; to the balance add pledges and collections at the Convention, \$225, and a conditional subscription of the Umpqua churches of \$355, and there was \$609.85 to carry on the work.

1871. The General Association met with the Providence church and its name was changed to the Baptist Convention of Oregon and Washington Territory. The trustees of McMinnville College were made members of the standing committee on Sunday schools. The treasurer reported \$86.50 received on old subscriptions, which with the balance of last year, gave him \$116.35. Of this, he paid to missionaries, and for printing minutes, \$115.50. Sunday schools were urged, and Rev. W. H. Pruett was recommended to the A. B. P. Society as Sunday school missionary for Eastern Oregon and Washington at \$700 a year. Some extracts from the Report of the Executive Board are given:

"There is at the present time but one Baptist pastor in Oregon, Washington and Idaho, who preaches every Lord's day to the same people. Our expectations of a rapid growth have not been realized. First, our development was retarded by a similar organization being attempted about the time the Convention originated, and the brethren who started that were disinclined to enter this one under the circumstances. (2) It was out of the question at first to be very aggressive because we had not the means. A. B. H. M. Society was asked to duplicate in currency within the limits of \$400 coin to be raised by the church, to aid Rev. T. M. Martin at Eugene. Also an ap-

pointment was solicited for Rev. G. W. Bond to travel and preach doctrinal sermons. At present the Sunday school Board was practically inoperative, and a colporteur was much needed, but we have achieved more than the most sanguine among us dared to expect at the beginning of the year. We have just begun our work as a Convention, and doors of usefulness stand open on every hand. These destitute fields can be, and may we not presume to say, shall be cultivated and harvested for God? God has given our people an overflowing harvest; the A. B. H. M. Society stand ready to back up our suggestions with substantial aid; and now what hinders us from becoming one of the most, if not the most influential denomination in the state?"

Rev. E. Curtiss, in his report, said:

"On the whole, I think I have received the sympathy and co-operation of the brethren to as great an extent as could reasonably be expected under the circumstances, and the result, as it regards the collection of funds, is quite encouraging when we consider the scattered condition of the churches, but few meetings oftener than once a month, and all but little practiced in systematic benevolence. In connection with the collection of funds, I have labored to introduce into the churches a system of benevolent contributions. And when this is done, and all contribute regularly to the great work of evangelizing the world, and feel the obligation in this way to carry out the commission of their risen Lord, 'Go, ye, into all the world and preach the Gospel to every creature,' then will a brighter day have dawned upon the Baptists of Oregon. Already, I think, may be seen the glimmerings of the morning star."

Resolutions adopted on evangelization:

"1. Resolved, That we believe that Christ, in giving the great commission to His Disciples, gave it to them as a church; in other words, that it is the duty and business of the church to evangelize the world to the truth as it is in Jesus.

"2. Resolved, That in this work we cannot see any inconsistency in two or more churches uniting their efforts and plans, but on the contrary, when the magnitude of any enterprise for this cause demands it, we consider such co-operation eminently proper; and if, for the more effectual carrying out of these plans, they see fit to appoint committees, trustees, boards or other agencies, through which to operate, we cannot see anything improper in so doing.

"3. Resolved, That whilst we regard the above as perfectly proper and legitimate, we are equally as decided in expressing our conviction and belief that the entire and absolute control and direction of said committee, trustees, boards or other agencies should rest and remain in the churches and should never be surrendered; and that all members of such committees, trustees, boards or other agencies, should be Baptists in good standing, and in all cases amenable to the churches for any and all abuse of authority.

"4. Resolved, That we do not believe that Christ ever committed any of His work, or the work of His church, in any particular, to the world, either in whole or in part. Any principle that admits any but Christians to a voice in this matter is wrong; hence, we are equally as decided in expressing our be-

lief that any rule basing membership in any committee, trusteeship, board, society, or other agency for the spread of the Gospel, or the upbuilding of the church, on the payment of money, only, not to be in accordance with the teachings of Christ, or the genius and spirit of the Gospel."

1872. The State Convention met at Salem and limited the messengers from each church or Association to 7, and annual members were not allowed to vote when their church delegation was full. Rev. Sterling Hill was recommended to the A. B. P. Society for appointment as colporteur and Sunday school missionary for Oregon and Washington, to labor east of the Cascade mountains. Besides the general missionary, Brother Curtiss, the A. B. H. M. Society had under appointment on this field, Rev. Joseph Ritter in the Umpqua Association, Rev. Sterling Hill at The Dalles, and Rev. Joseph Casto at Olympia, at an aggregate salary of \$1000. There had been raised for the treasury of the general missionary about \$700, and the Society had paid out during the same time not less than \$3000. Rev. W. H. Pruett had been recommended for appointment, to labor in Umatilla and Walla Walla counties, at a salary of \$800, one-half to be raised on the field. There was also gratuitous labor of ministers with pledges paid, worth \$188.45. Total collections in 1871, \$1477.45; in 1872, \$252. The Executive Board said:

"The prospects of the Convention for extensive and effective labor are, to say the least, not very encouraging. Partly from a misunderstanding of the method of operating, as well as the system of organization and creation and partly from other causes, the brethren of Oregon have not to any great extent practically co-operated with it, either as churches or as individuals. The method of co-operation with the Home Board in New York, we think is not understood. It has been stated that the Home Board would pay seven-tenths of the support of laborers within the limits of \$3500. Brethren understood from this that each laborer would receive seven-tenths of his salary from the Home Board, if necessary, instead of the aid being unequally distributed. Under this impression, which it seems was not entirely correct, some mistakes and misunderstandings have arisen relative to some subscriptions, which have seriously embarrassed the work. In addition to this, brethren have heretofore generally understood that when collections have been taken, their contributions have helped to make up their three-tenths; whereas, an impression has since prevailed to a large extent, that all collections taken by the general missionary are Home Mission funds, credited to the field it is true, but going into the general fund, and helping to make up the seven-tenths to be paid by the Home Board. It is thought that the first impression named above is the correct one; there is not sufficient data to speak positively on this point. Another difficulty is found in the conflicting views of brethren as to the method of securing missionaries. In the report of last year, it is stated that the general missionary, conjointly with the Executive Board of the Convention, recommend applicant

preachers for appointment. But practically, there appears to be a difference of opinion amongst brethren with reference to the authority of the general missionary in this matter. As these various circumstances have tended to hindering brethren from giving their aid and sympathy to the Convention, they are mentioned, that if possible, some way may be devised whereby these difficulties may be overcome, and the Baptists of the coast become a united people."

The report concludes by setting forth briefly the needs of the field, and the lack of laborers. The total appropriations of the A. B. H. M. Society up to this time were \$20,350, and the receipts from the field \$2,066.

1873. The State Convention met with the Pleasant Butte church and recommended that an effort be made to secure two missionaries to labor within the limits of the Convention, the one as a general missionary, the other more especially in the Sunday School and Bible work. Deacon Claiborne Hill was appointed financial agent, desiring only his traveling expenses. During the year appointments from the A. B. H. M. Society had been secured for Rev. Joseph Ritter in the Umpqua Association for one year at \$100 currency, and for Rev. J. A. Wirth at Oregon City at \$250 a year in currency. No other missionaries had been employed. The Report of the Executive Board says:

"The Board received the trust from the Convention in the face of serious complications and great discouragements. We also began the year at a time of great financial depression which was felt all over the country, with an empty treasury, and at the same time when the financial agent of McMinnville college was canvassing the field, soliciting the much needed endowment for the college. Under such circumstances the time has not yet presented itself during the entire year when the Board felt at liberty to take any steps to send forth a missionary. We could do but little more than hold in trust the life of the Convention, during a trying interval, with a hope that in His gracious providence, God would quicken and enlarge this life by the revelation of some feasible plan of aggressive labor during the coming year. But though so little has been accomplished, we have done what we could."

1874. The State Convention met with the Pleasant Butte church. The Executive Board had changed the time of meeting, so that but seven months of labor are given. Rev. C. C. Sperry had been employed as a general missionary and had labored two months, for which he had received \$31; his expenses, \$5.50; baptisms, two. Rev. Sterling Hill had traveled as Sunday School missionary six months in 1873; had organized one school, and assisted in a protracted meeting at The Dalles, at which fifteen converts, mostly from the Sunday School had united with the church. He received \$206.85; expenses, \$46. Rev. E. Russ had traveled the last six months as Sunday School missionary. He spent much of his time in visiting the churches and

urging upon them the importance of this work. He found many of them without schools. The Umpqua Association had five churches, and three schools; the Corvallis Association, nine churches, and two schools; the Central Association, twenty churches, and eight schools; the Willamette Association, thirteen churches, and seven schools; total, forty-seven churches, thirty-two schools.

Rev. J. A. Wirth at Oregon City and C. H. Mattoon at Albany had received appointments from the A. B. H. M. Society. A Minister's and Deacon's meeting had been organized, and an eloquent appeal was made for increased activity, urging the scarcity of laborers, and the present needs of the field. The Educational Board urged the organization of a Society to look after the education of young men for the ministry, and pastors were asked to preach on the subject of ministerial education, and to seek out faithful young men and send them to McMinnville. Rev. J. Wichser was recommended to the A. B. P. Society as a colporteur for the country east of the Cascade mountains. The sale and use of intoxicants was denounced. The A. B. Historical Society was cordially recommended. The week of prayer was urged, especially the day for prayer, for Sunday School work, and the day for college work. The treasurer had \$20 on hand, and the financial agent had collected \$258.50 cash, and \$53.50 pledges. The programs on Sunday School were carried out, being interspersed with singing and five minute speeches. At the Ministerial Conference Rev. S. E. Stearns presented the subject of "Justification by Faith;" Rev. A. R. Medbury presented that of the "Resurrection." The time and place of the next meeting of the Convention, and Ministerial Conference also, were left to the call of the Executive Board, and as there was no call, there was no further meeting of either until 1877. Reason unknown.

This brings the Associational records down to the close of the meeting in 1876. Since 1866 the field had been extended, the Associations multiplied, and the churches almost doubled. There were more ministers, and there was more work. The field had grown faster than the supply. But the outgrowth and strength can best be learned by studying the statistical tables.

III. Eastern Societies

1. FOREIGN MISSIONS

There was an increase of interest in foreign mission work during this decade. There was no agent to keep the churches posted, but very few copies of the Missionary magazine taken, and only here and there a pastor who gave the subject any special attention. The most of the Associations would pass a resolution, or make some report of approval, and only the Willamette and Central Associations would take an occasional collection for this purpose. The churches (or some of their members, individually), contributing, were Amity, Salem, Portland, McMinnville, Forest Grove, Eugene, Clackamas, Oregon City, and Silverton; and the aggregate sum contributed was \$373.88. In addition, the women were commencing to agitate their work, though as yet no Circles had been organized, and they contributed \$14.50. Also, a few individual brethren sent some contributions direct to some missions they were specially interested in; in all about \$50. The Portland Chinese also sent some money direct to China to aid their brethren there. Such is the summary of the work up to 1876: and considering all the circumstances, perhaps it was as much as could have been expected with so little effort to push the work.

2. HOME MISSIONS—A. B. H. M. SOCIETY

During this period the A. B. H. M. Society employed in Oregon, sixteen missionaries, who labored twenty-three years and thirty-two weeks, occupying thirteen fields. Of these fields, eight were church stations, one was the general missionary for the entire North coast; Washington county also included West Union and Forest Grove one field: and the other two were the Umpqua and Mount Pleasant Associations. In May, 1869, the Board says that "Never in the history of the world were such opportunities to do good things for Christ in laying foundations as at the present time along the Pacific Railway, on the Pacific coast." The same year, at one of the most hopeful meetings of the general Association up to this time, that body, after speaking of the grand work done by the Home Mission Society, "earnestly recommended a complete and hearty co-operation on the part of the general Association."

But Dr. Anderson at Portland, and Rev. T. M. Martin at Salem were all the appointees until 1871, when the hearts of the brethren were made

glad by the appointment by the Society of Rev. E. Curtiss, of Michigan, as the general Missionary for the Northwest coast, on the financial basis of \$7 for the Society, and \$3 for the field, within the limit of \$3500.

The principles and purposes of the Society were substantially these: (1) To practice the most scrupulous economy in every department consistent with the highest efficiency. (2) To occupy fields of the best promise as centers of influence and power, from which to radiate outward as was thought advisable. (3) To employ only laborers of known industry, piety, energy, and efficiency. (4) To insist that pastors and churches aided must be contributors from the very first. (5) In building, to urge economy, commodiousness, durability, and taste, and that the site be such as will commend its selection to meet the future probable changes in surroundings. (6) To encourage churches to borrow as small sums as possible, and to repay the debt at the earliest practical moment.

In 1872 the Society had seven missionaries on the field; in 1873, three; in 1874, five; in 1875, three; in 1876, three; but for various reasons, their aggregate labor was only about twelve years. In December, 1873, Brother Chandler wrote to the Society:

"This \$40,000 of debt is a sad thing. I hope to aid at least a little in its liquidation. I hereby propose to donate that \$100 due me towards liquidating the debt of the Society; I hope this will be satisfactory. We are all brethren. I hope to do a little among my brethren here. My voice, pen, and influence, if I have any, is at your service to pay off the debt. It must be done; and the advance work ought not, must not, God helping, be checked. Has not the Lord money in His safe, and can we not find the key? Confidence, prayer, and Christian work! This three-fold key will open the safe. The money will come, and with it the Spirit, far better.

"GEORGE C. CHANDLER, MISSIONARY."

3. AMERICAN BAPTIST PUBLICATION SOCIETY

After about ten years in which nothing was done by the A. B. P. Society in Oregon, work was resumed by the appointment of Brother A. M. Cornelius as colporteur for Oregon, Washington, and Idaho, and except an occasional interval, one or more colporteurs, or their equivalent has been kept in the field ever since. The aggregate of their labors is: time, seven years, 233 days; miles traveled, (their own conveyance) 23,281; sales, \$5051.60; donations, scriptures, 24; books, 469; tracts, pages, 9716; baptized 4; churches organized 1; Sunday Schools organized, 20; Sunday Schools aided, 127; grants, 4; value, of grants \$31.55; collections for the missionary department,

\$187.33. In addition to this we had our own Sunday School work under direction of our Associations and Convention. And inasmuch as the work of our Societies is very imperfectly understood by many of our people, it may be in place to show the workings of the A. B. P. Society, omitting illustrations, and matters not relevant to the North Pacific coast.

"The A. B. P. Society is, in its workings, divided into two distinct and separate parts. It is a business firm, manufacturing and selling religious and denominational books; and is conducted on strictly business principles. This department receives no benevolent contributions, but sustains itself by the profits on its sales. The business perpetuates itself, and bears its own expenses of every kind.

"There is another department. The Society is not simply a business firm, but also a benevolent or missionary organization, conducting a diversified missionary work. It is a Colporteur Society, sustaining many wayside preachers of the word. It is a Sunday School Society, not only manufacturing Sunday School literature, but supporting Sunday School missionaries whose work is to strengthen existing schools, and to establish new ones. It is also a Tract Society, making free grants of tracts to the missionaries of the Home Mission Society, of the various State Conventions, and to pastors all over the country. And it is to sustain and greatly enlarge this varied missionary work that the Society's agents ask the churches for funds. The work in each of these directions, might be increased a hundred fold, if funds were furnished. And every dollar that is given to the Society is sacredly applied to the prosecution of this missionary work. The business department not only bears its legitimate expenses and pays the salaries of all its officers and clerks, but it also pays the salaries of all in the rooms who are directing the work of the Missionary Department. So the Publication Society, in both its business and its benevolent aspect, is officered and supplied with all the necessary help, without a dollar's cost to the churches. We have therefore, in the Publication Society, an organization whose entire expenses at the rooms and the major part of whose salaries for agents are provided for by itself. In proportion therefore, as the work and the workings of such an organization are understood by the churches, it would seem that its receipts must increase." And the organization never has had, nor has it now, any stockholders. No one has ever received a dividend, nor in any way shared in its profits. All the property of every sort is simply held in trust by the Society for the Baptist denomination of America, for the purposes set forth. The capital, buildings, machinery, branches, cars, wagons, and largely the book stock, are special gifts for that purpose only, or from the proceeds of the business sales. Not a dollar came from contributions for missions, colporteur, tract, Bible, or Sunday School work. Its agents and colporteurs go mainly among the destitute and the poor, visiting from house to house, giving where the poor or the unwilling do not buy, often selling below cost. Every cent of their sales goes back to be used over, not for the business, but solely for the missionary work. It is

totally unlike a book agency in intention or management. Its small salaries, necessary travel, many gifts to the needy, the freights, and other necessary expenses being considered, there is no profit, nor is any intended, but on the contrary, if dependent on the sales, the colporteur work would soon cease and all the means be gone. It can be kept going only when supported by the generous for this purpose. Our men are not allowed to sell books or other things furnished on commission, or for their own profit, nor is the object in any wise to make profit for the business, or even for the missionary department. When practicable, books are sold to cover part of the cost to use again, and is the constant helper of every interest among us. Churches, pastors, missionaries, visitors, Sunday Schools, Institutes, Societies, asylums, missions, about every sort of Baptist Christian work, are constantly receiving the help and sympathy of this Society. It asks, needs, and deserves the approbation, advocacy, and liberal aid of every Baptist. Its best vindication is the riches of the blessings of God and of soul harvests."

IV. Educational Work

McMINNVILLE COLLEGE

The question of an endowment for McMinnville college was agitated again in 1867, and the Central Association made some recommendations, but the other Associations did nothing.

The school under Prof. Johnson was prosperous. He had expended over \$1100 in improvements. The trustees controlled the property; Prof. Johnson controlled the school, the assistants, and the income. During the year the attendance ranged from 90 to 135; average per quarter, 104. In 1868 the average was 90. This year Professor Johnson resigned. From this time to 1871, the school appears to have been self-sustaining and fairly prosperous. At the session of the Central Association in 1871, it was

"Resolved: That we give the care of McMinnville college into the care of the Oregon Baptist State Convention, in connection, and in co-operation with the Trustees of said college, which latter shall consist of eight members of the Central Association, and as many as six from the said Convention and other Associations in Oregon, with instructions that they secure the services of two suitable agents--one for Oregon, and the other for the States to secure an endowment of at least \$20,000; and we further recommend that the said trustees be hereby authorized to confer with the Willamette Association as to the propriety of uniting our educational interests."

The Willamette Association "heartily concurred with this action, and appointed Henry Warren, George C. Bell, Rev. E. Curtiss, and Rev. G. C.

Chandler as Trustees, and Rev. W. H. Pruett was appointed by the Mount Pleasant Association. No action was taken by the other Associations. The perpetual endowment plan was agreed upon, the price per scholarship, \$500; and Dr. R. C. Hill appointed as financial agent to canvass Oregon and "the States." In September, 1871, Prof. J. D. Robb took the school for five years. Meanwhile, the Trustees, regarding themselves as a self-perpetuating body, independent of any other authority, had paid little or no attention to the action of the Association of 1871, and in 1872, the Central Association gave another expression, limiting the Trustees to 16; each Baptist Association of Oregon and Washington being allowed at least one member, and more pro rata according to membership; that the present Board of Trustees procure such amendments to the charter as were necessary to carry out these items; that present Board of Trustees continue until these arrangements could be carried into effect; and that this action take the place of the action of last year. Upon this, in order to secure as far as possible the co-operation of all the Baptists of Oregon and Washington, without reference to Association or Convention, on October 4, 1872, the Board of Trustees took action, and made their number 16 or more, adding the following members: W. H. Pruett, H. Warren, D. W. Williams, J. C. Richardson, G. C. Bell, David Hurst, T. M. Martin, Joseph Ritter, and R. C. Hill, of Oregon, and R. S. Greene, of Washington. By this act the school became the Institution of the Baptists of the North Pacific Coast, and not of a local Association; thus securing new friends for its support, and encouraging its old friends to increased energies and sacrifices for its prosperity. The Trustees also passed an act prohibiting the sale or removal of the college property.

In November, Dr. Hill reported thirteen scholarships, and forty-two half scholarships secured, and these with sundry donations amounted in all to over \$23,000. His salary came out of the donations. Ten years time was given on the scholarship notes, with interest at 8 per cent per annum after March 12, 1873. All endowment cash paid in was loaned at 10 per cent per annum.

In February, 1873, Professor Robb's contract was modified so that he was employed at a salary of \$1400 a year; he acting as president of the college until a Baptist could be secured. In August, Rev. Mark Bailey was secured at \$1500 a year, and Professor Robb took the chair of mathematics. Rev. E. Russ was also given a professorship at \$1000 a year. Owing to Dr. R. C. Hill's success in Oregon, and the increasing prosperity of the school, it was now thought best for him to visit the states east of the Mississippi,

to secure for the college an additional endowment of not less than \$50,000, but this effort was not a success. Cholera, yellow fever and financial embarrassments were ascribed as causes of failure. In his report of March 30, 1874, the Dr. claims that from December 1, 1872, to July 1, 1873, he had secured a fraction over \$24,000, mostly in scholarships. His agency was continued. In June Professor Robb resigned. About this time a movement was started for a new college building, but nothing accomplished. The Central and the Willamette Associations both passed the following resolutions:

"Resolved, That we will do all in our power to make McMinnville College, under God, a mighty power for truth and Christ.

"Resolved, That we will especially seek to make our college largely useful in preparing for the ministry young men who are called of God for that work."

The Board of Trustees also adopted the rule that the holders of scholarships and half-scholarships, who had paid the interest due on notes for the same should have one year of grace; limiting each full scholarship to two scholars each year to make up unused time; but no person was to be entitled to the above benefits whilst interest on notes was due. In March, 1875, the college lost one of its best friends in the death of Hon. R. C. Kinney. By his wealth and liberality, he had been a most efficient aid in many of its severest trials. His sons nobly took up the burden, and continued the fast friends of the Institution, but debts began to accumulate. In June, the treasurer's report showed a total debt of \$3975.43. Further endowment funds were solicited. In 1876, President Bailey resigned. At the close of this period, the college was without a president or faculty, was \$2000 in debt, and claimed an endowment fund of about \$29,000, which mostly was in scholarship notes with much of the interest unpaid.

V. Personal Sketches

37. REV. MYRON N. STEARNS. 1854"

Rev. Myron N. Stearns was born in Vermont in 1812. His father and one brother were also Baptist preachers, and both came to Oregon. He was converted and baptized at Essex, N. Y., in 1829, and educated at

"This sketch belongs with those of the first period but cut was not received in time.

Brown University, R. I., and at Dennison University, Ohio. He preached at



REV. MYRON N. STEARNS

various places in Ohio, New York, and Vermont, until 1853, when he came to Oregon, settling in the Rogue River Valley, preaching four years in general missionary work in the southern part of Jackson county, and also in supplying the Table Rock Baptist church. About that time the Indian war broke out, and in 1857, he moved to the Umpqua Valley, and in 1858 he became principal of the Roseburg Academy for two years, then settled on a farm for the support of his family, preaching for the weak churches and destitute places round about. The first three years of his

work he received just five dollars salary. He then moved back to Jackson county, where he worked and preached until 1864, when he moved to Oregon City as pastor of that church for a year; then a year of teaching at McMinnville; then took a homestead a few miles from Oregon City. Here he continued his missionary work until 1867, when he accepted the pastorate of the church at Santa Clara, California, where he remained until his death December 19, 1868.

55. REV. PRESTON HOLMAN. 1847—1866

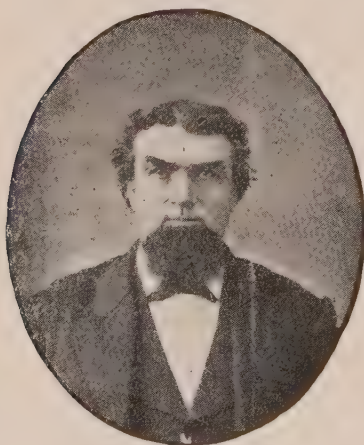
Rev. Preston Holman was the son of Deacon J. S. Holman, a pioneer Baptist, of whom a sketch has been given. He was born in Missouri in 1844, and brought to Oregon in 1847; converted in 1864; united with the Dallas church in 1866; licensed by that church in 1869; and ordained by it August 28, 1870. In 1873 he was chosen pastor of this church, and with some slight interruptions, served it about thirteen years, and for little or no pay; he laboring with his hands for the support of himself and family. He resigned because of failing health.

Brother Holman was devotional and practical in his sermons and they were full of spirituality. He had an easy flow of words, and pleasant delivery,

using good language, and interesting his audience. Like his father, he was a peacemaker, and beloved by the entire community. There was very little that was combative in his discourses; although he boldly advocated and defended the peculiarities of his church if occasion demanded it. For several years he was so troubled with asthma that his preaching was entirely suspended, but he was able to be out at the meetings, and his few feeble words and actions showed his interest unabated, and his love for the cause undiminished. His life was a living comment on his profession, and he died as he had lived, fully trusting in the mercies of Christ. Those who knew him best, loved him most, and in his death the denomination lost a wise counsellor and his church a worthy example. He was a man who had at heart all the interests of the Baptist cause here in the Northwest. He was especially a warm friend of McMinnville college, at which he was at one time a student, under the presidency of Dr. Chandler. He died September 30, 1889.

56. REV. DAVID A. LYNCH. 1851—1867

Rev. D. A. Lynch was an exhorter, and his special work, in which he excelled, was that of an itinerant evangelist. His educational advantages were limited, but he made up in zeal what he lacked in books. He was born in



REV. DAVID A. LYNCH

Missouri in 1833; his parents and connections all Baptists; was converted in 1849 and was baptized into the Lone Jack church in Jackson county, by Rev. Joab Powell. He came to Oregon in 1851, but took no active part in religious matters until 1866-7, when Union church gave him a license, and June 6, 1860, it ordained him. He gave much time to preaching in destitute places, at his own charges. He was the general missionary of the Central Association for two or three years at \$600 a year for all his time. His preaching was altogether extempore, without a skeleton, and mostly exhortation. He was excellent in a re-

vival meeting. He was popular with the masses, but avoided the larger towns, preferring the country and the poorer churches, with his salary averaging \$75

a year for once a month preaching. When he commenced preaching he had a good farm, but it all went for the support of himself and family whilst he was preaching. But perhaps the blame was not altogether with his churches. Possibly he did not often teach the duty of ministerial support. True, some of his churches were very poor, but the others were able to supply the deficiency. And in his zeal to win souls, Brother Lynch thought of little else except to bring in sheaves for the Master. Since writing this, word has come that the dear Savior whom he loved so dearly has called him to the rest prepared for him.

57. REV. STERLING HILL. 1869

Rev. Sterling Hill was the third child of Deacon Claiborne Hill, another pioneer Baptist already noticed. He was born in Tennessee in 1827. When a boy his father moved to Iowa. He was converted in 1846 and united with the Mount Zion Baptist church in Van Buren county, Iowa. He was the first of his father's family to make a profession of religion, but soon father, mother, and two sisters followed him into the same church; the ice being cut for their baptism. He was early impressed with his call to labor for the Master's cause. He led the singing, and was active in the conference meetings, but this did not seem to satisfy him. He felt that he ought to preach, but he stifled his convictions. In 1850 he went to California, but not being satisfied, he embarked on a sailing vessel for Oregon. The voyage lasted almost a month. The officers, though without a pilot, and unacquainted with the Columbia river bar, determined to sail in. The wind failed at a critical time, and a heavy sea was fast sweeping the vessel on towards the breakers. Every one gave themselves up for lost. Blasphemers and reckless unbelievers cast themselves down and cried unto God for mercy. A Christian mother was the calmest of all that ship's company. Brother Hill was impressed that he was the Jonah, and that the coming disaster was his punishment for having failed to preach the Gospel. But the vessel got in and they escaped. He stayed in Oregon during the winter only and in the spring returned to California, overland, and having succeeded well in the mines and with his stock, he returned to "The States" by way of Panama; then prepared to come back to California in 1853, but was prevented by the death of his wife. Under this affliction he determined no longer to resist the call to preach, and in the fall of 1853 he entered William Jewell college to prepare himself for the work. But during the winter he became so interested in revival work that he concluded that it was a waste of time to continue longer at school. This

he afterwards regretted as a great mistake.

On March 24, 1854, he was licensed by the Oak Grove church, Jackson county, Missouri, and the same day he married again, and in the evening preached his first sermon. That fall he was ordained by the same church. In 1857 he again brought his family to California, and in 1860, to Oregon, spending the winter with his father and preaching more or less to the churches within reach. In the spring he moved to Jackson county and preached two years for the Table Rock church. Then again to California, till the spring of 1865, when he went to the Idaho mines, where he preached considerably in the Boise valley, and afterwards at Silver City. In 1868 he returned to Oregon, remaining there until his death. He first settled at The Dalles, where he engaged in active work, taking the pastorate of The Dalles City church in June, 1870. He organized the first Baptist Sunday School in Wasco county. Whilst pastor here he baptized his three oldest children. In 1871 he traveled all over Eastern Oregon and the Willamette valley as agent for the American Bible Union; extensively introducing the revised Scriptures. In 1871-2 he preached a year under appointment of the A. B. H. M. Society. In 1873 he was appointed S. S. missionary of the Convention and served one year. In 1874 he moved his family to Salem, and engaged in mission work, being supported entirely by Deacon A. W. Kinney. In 1876 he was collecting agent for McMinnville college, and whilst on this work was enabled to preach in many destitute places. This was his last active work. A lung and throat difficulty, which had long troubled him, prostrated him on a bed of sickness in 1880, but he lingered until June 19, 1884, when he departed to be with Christ. In life he was faithful, in suffering patient, in death triumphant. He has three sons in the Baptist ministry; one in Tennessee; one, Rev. C. M. Hill, D. D., pastor of the Tenth Avenue Baptist church, Oakland, California; and one, Rev. G. W. Hill, missionary in Japan.

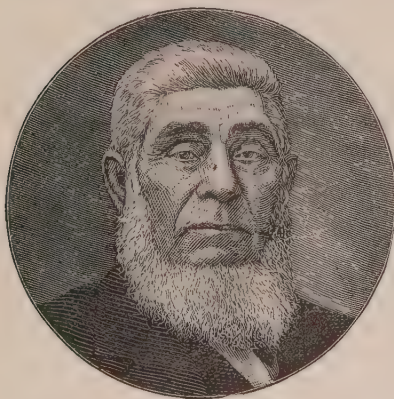
58. REV. DUREN P. BROOKS. 1850—1869

Rev. Duren P. Brooks was born in Michigan in 1832. His father started for Oregon in 1850, but died on the way. The wife and children came on and settled a few miles north of Brownsville. He professed religion in 1853, and united with the Pleasant Butte church, but afterwards concluded that he was not converted at the time, and was again baptized. In March, 1854, he married a daughter of Deacon Claiborne Hill, who was also a sister of Rev. Sterling Hill, and she made him a happy home during the rest of his

life. In 1868 he moved to Eastern Oregon and settled near Pilot Rock. He was licensed by the Mount Pleasant (Weston) church in 1869, and ordained by the Pioneer (Pilot Rock) church in March, 1873. He was pastor of this church for several years, and of other churches for shorter periods, and did a vast amount of pioneer work preaching in destitute places. He was an earnest, untiring worker, and died in the triumphs of a living faith, January 24, 1883.

59. DEACON JOSEPH BEEZLEY. 1852—1869

Deacon Joseph Beezley was an active member in planting the Baptist Standard at The Dalles. He was one of the constituent members of the First Church, and ever after watched its progress with the deepest interest. He



DEACON JOSEPH BEEZLEY

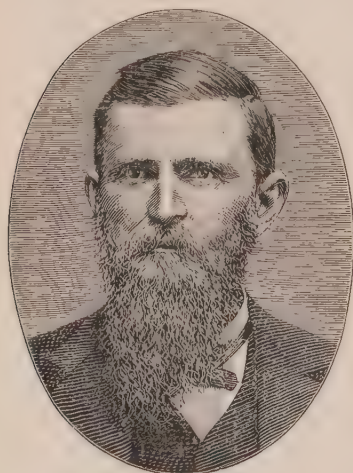
was born in Springfield, Ohio, in 1819; was reared in Illinois, where he professed religion in Cook county, in 1836. He came to Oregon in 1852, but did not identify himself with any church until he came to The Dalles in 1869, and began to labor for the interests just then beginning at that place. His particular interest in the cause has been manifested in the use of his means in that direction. At The Dalles he contributed \$2200 towards the meetinghouse and its furnishings, besides \$200 a year on the

pastor's salary. At one time he gave \$300 on a \$1500 debt against McMinnville college. He and Deacon A. W. Kinney, of Salem, each gave \$1000 towards the new college building, and Mrs. Beezley gave \$100. Besides this, he gave several smaller sums of \$100, \$75, etc. His advanced age and feeble health afterwards impaired his activity somewhat, but his interest in Baptist work was unabated. He mourned the sad condition of affairs in The Dalles church, after its trouble, and although he had been compelled to move his membership to another church in the country because of it, yet, in July, 1887, he proposed that if matters could be reconciled, he would pay the entire debt of the church, amounting to several hundred dollars, and take a mortgage to cover the interest during his life, and at his death the note to be

null and void. But the arrangement was not effected. He strove to consecrate himself and his all to the service of the Master. His benefactions were largely turned to the missionary work, and to assisting needy fields in Middle Oregon. Private charities also claimed his attention. He preferred direct giving, or, at most through his Association. He celebrated his golden wedding in April, 1892, and died on November 9th, following.

60. REV. WILLIAM HAMILTON PRUETT. 1847—1870

Rev. W. H. Pruett was one of the most successful Baptist ministers of Eastern Oregon. He was born in Missouri in 1844, and was brought to Oregon in 1847 by his father, Deacon J. H. Pruett, of whom a sketch has



REV. W. H. PRUETT

been given. Nearly all his relatives are Baptists. He professed religion in 1862 and united with the French Prairie church, but doubts of his conversion arising afterwards, he became satisfied that he had made a mistake, and in 1869 he was again baptized into the Friendship church of Washington Territory; this time being sure of the work of the Holy Spirit in his salvation. In the spring of 1870 he moved to the Alseya valley, and in December, was licensed by that church, and ordained July 29, 1871. Soon after he moved to Eastern Oregon and settled near Weston, where he resided until his death, July 29, 1902.

Here he gave himself wholly to the work. As an evidence of his zeal, in seven weeks from the middle of July, he preached twenty-one sermons, supplied three churches and three out-stations, attended six prayermeetings, visited seventy-eight families religiously, baptized one, received into the church by letter and experience fourteen, organized two churches, traveled on horseback 526 miles, received from the people \$30, and from the Mission Board \$12. He preached mostly for the churches of the Mount Pleasant Association, seldom receiving over \$100 to \$150 a year for all his time, except two years, when he was in the employ of the Home Board at \$300 from the Board, and \$300 from the churches. The balance

of the time he got little or nothing, and he says "his wife boarded him." He organized a number of churches, and built several meetinghouses, and was one of the most influential and successful laborers in that new and needy field. He had a fair education, acquired at McMinville. He boldly met and endured the privations and trials incident to a frontier life, and fully learned from experience what sacrifice for Christ means. He tells many exciting and thrilling incidents in connection with his work, and rejoices to know that God has signally preserved him in times of great peril, and also blessed his labors. Some of his stories so manifestly show God's wonderful watchcare over him, that one or two are transcribed in nearly his own language.

GOD'S PROVIDENT WATCHCARE

"One time when preparing to go to my appointment, a neighbor came in, saying that he was much impressed to give me a pair of spurs. I told him that I had no use for them as my horse was free and full of life, but at his urgent request I wore them. My meeting was late, and I was until after night in returning. And it was so dark, that, except for an occasional light flash of lightning, I could not see my horse's ears from the saddle. But my horse knew the road, and trusting to his instinct to go home, I gave him the reins and felt no fear. Suddenly, something startled him, and a lightning flash showed a large heavy man grasping at the bridle rein. Instinctively I applied the spurs; the horse dashed past him snorting, and I leaned forward on my horse's neck, expecting a bullet to follow me. But none came, and I reached home safely. At my next meeting, I took my spurs, and hanging them on the horn of my saddle, some one stole them whilst I was preaching. And I have not had occasion to use a spur since."

GOD'S PROTECTING CARE

"Just before the Indian outbreak in July, 1878, I was on my way to Heppner to preach. Crossing the Umatilla reservation, just before reaching the bluff, descending a short way from which is McKay creek, I met some 30 or 40 Indian warriors coming up the hill on to the plain of the reservation. As they came up the hill, they halted and turned their horses as if to be ready for me if I came up. They were all painted and looked savage, I assure you. Every one had his gun, and they were evidently considering whether or not to kill me. One circumstance was in my favor. The Piutes, Bannocks, and Snake Indians were a little too far away to lay it on them; still they looked terribly bloodthirsty. Escape by flight was impossible; it was too far to succor. So I pushed forward, commanding all the boldness possible, but it was only in appearance, for I had no weapons, and I had no confidence in them at all, and made no calculations on escaping with my life. But I passed them unmolested. As I passed, one of them said: "Tlosh Boston!" (Good Man). But I committed my case into the hands of God. And never, did I so fully realize the words of the psalmist, that 'The angel of the Lord

encampeth round about them that fear Him and delivereth them.' O, how my heart went out in gratitude to God for my deliverance! I was told by a gentleman who a short time afterwards was wounded by them, and who was acquainted with all their actions when on the war path, that when they first made the halt, it was doubtless their intention to kill me, but my appearing so bold, they feared to attack me. But it was the Lord who protected me."

In explanation of the Indian's remark (Tlosh Boston), the equivalent of "Good Man," it may be said that Brother Pruett was well known to the Indians and generally recognized by them as a good man; and a few months previous,



ON THE WAR-PATH

an old squaw had come along nearly frozen and half starved, and Brother Pruett and his wife had taken her in and fed and cared for her until she had regained her strength, and went her way. Doubtless the Indians were aware of this. In later years, Brother Pruett was much troubled with laryngitis, and acute bronchitis, and was forced to resign his pastorates, and call in regular appointments. He lived on his place, and by his counsel and means tried to build up the cause he so much loved to the full extent of his ability. He superintended the Sunday School, and preached as health and opportunity permitted.

61. REV. EMORY CURTISS. 1871

Rev. E. Curtiss was born in Genessee county, New York, in 1812. He was converted and baptized in 1830. He was ordained at Morgansville, N. Y., in 1826, and labored with marked success in New York and Michigan in 1869, under appointment of the A. B. H. M. Society. In 1871 he was appointed by the Society as general Missionary for Oregon and Washington Territory, and reached here early in the year. He stayed only about a year and a half, but in that time aided in organizing 16 churches, and in building and dedicating 8 houses of worship. He was compelled to resign on account of ill health and a failure of his voice. He did a good work in Oregon. He was fearless and outspoken, and on all disputed questions told unhesitatingly what was his position. Of course, on important questions, this made him unpopular with "the other side," especially as he was somewhat inclined to be blunt and dogmatic. But Brother Curtiss never courted popularity, and all admired his frankness, and admitted his ability. As a sound, solid reasoner, naturally logical and liberally educated, he was one of the ablest Baptist ministers in Oregon, at a time when ability counted at its full value. He went back to Michigan, recovered his health, and preached at various points until about 1884-5, when he died at Burns, in that State.

62. REV. JESSEE B. JONES. 1853-69

Rev. Jessee B. Jones was born at White River, Indiana, in 1847, and came to Oregon with his father in 1853; his father settling in Marion county. He was converted in 1861; united with the North Palestine church in 1865; and was licensed by that church in 1869. About that time he moved to Spring valley, in Polk county, and in April, 1872, was ordained by that church, and was its pastor for about four or five years. He then preached five years and a half in the Eastern part of Clackamas and Multnomah counties, being supported in part by the Mission Board, and from the Failing Fund. He next went to Eastern Oregon, stopping near Olex, and preached at various places in that locality with fair success until 1887; then returned to the Willamette valley, stopping on French Prairie.

After this, he preached awhile for the French Prairie church, and irregularly in destitute places. He is zealous and earnest, and speaks with considerable energy. He has a fair education, obtained at McMinnville College, with average ability, uses good language generally well-connected, and

occasionally shows quite a depth of thought. Of late, it is reported that he has gone into other business, and his preaching is nearly or quite abandoned.

63. DEACON ALBERT W. KINNEY. 1847-1871

Deacon A. W. Kinney, eldest son of Hon. R. C. Kinney, noticed heretofore, inherited large wealth, as well as his father's consecration to the service of the Master. He was born in Muscatine, Iowa, in 1842; came with his parents to Oregon in 1847; was converted in 1859; and united with the



DEACON ALBERT W. KINNEY

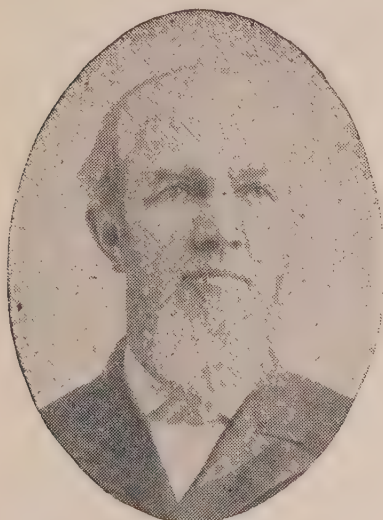
Salem Baptist church in 1871, and was made one of its deacons. He was noted for his devotion to Christ, and for his lovely spirit. He conducted his business upon such principles of strict integrity, care, and wise business forethought, as to give him the unlimited confidence of everyone; and at the same time, upon such strictly Scriptural basis as to make his life seen among all classes as one of the humble, devoted followers of the Lord Jesus Christ. He was neither over-reaching in his dealings, nor

grasping in his aims, and his wealth was consecrated. He planned largely for missions and for education. But these were not all. He aided in private, as well as in public. His benefactions touched, invigorated, and blessed ministers and churches, missionaries, and destitute fields in many places, and in many cases unknown to human eyes, save to the recipients. And all done quietly and unostentatiously. To one poor minister, whilst he was saying good bye, he slipped a ten dollar gold piece into his hand with words of cheer and encouragement in his work. To another minister he gave in like manner, \$5. He kept up a missionary and his family for a year alone. And he never told of it himself. But his words of cheer, and the influence of his example were more than money. In his will he left \$2500 to McMinnville College, and a like sum, the interest of which was to be used for mission work. And large and heavy as his business was, he could leave it to attend the prayer and covenant meetings of the church. He was superintendent of the Sunday school, and loved the work. His loss, was, at the time perhaps the heaviest that

could have fallen on the church at Salem, or to the denomination at large. The Mission board and the College trustees passed resolutions of regret and sympathy, but these could not supply the place of the living "Epistle." God took him for wise purposes of his own, and church and people could only bow in submission. He died January 1, 1881.

64. REV. EZEKIEL RUSS. 1872

Rev. Russ was born of Baptist parents in Onondaga county, New York, in 1835. He had good educational advantages in New York, and also at Burlington University, Iowa; but says that he graduated "in the wilds of Oregon." He was converted in 1851, and united with the Baptist church in



REV. EZEKIEL RUSS

Manlius Village, N. Y. He was licensed by the Clear Creek church, Johnson county; Iowa, in 1861, and ordained by the Danville church, Des Moines county, April 16, 1862. Here was his first pastorate, and a revival meeting attended his first efforts, at which there were about 50 converts in 10 days, and nearly all remained steadfast. He preached for the church for about five or six years, and for some other important churches in Iowa and Illinois, but a desire to do missionary work in more needy and destitute fields impelled him to come to Oregon in 1872. Here he was appointed by the A. B. H. M. Society for Amity, and preached for

that church, sometimes once a month, sometimes twice or three times a month, for about 15 years, but was helped by the society only the first year or two. He also preached for the McMinnville, Gervais and Forest Grove churches, his entire salary averaging from \$400 to \$500 a year for all his time. He filled several positions of importance in the denomination, and was three times called to the pastorate at The Dalles, but did not accept. He was an earnest, effective preacher, full of fire, and able to give most excellent sermons, often full of bright, original ideas, or old ideas so quaintly and graphically ex-

pressed as to have nearly the force of originality. He preferred the pastorate, and was excellent in revival. He went to his appointments, let what would interfere, except sickness. It was told of him that at one time, in going to his appointment in the winter, the ferryman at the Willamette river told him that he could not get out on the other side, because of a slough or bayou, but he insisted on crossing, and on reaching the bayou, his horse refusing to swim, he left the animal at a place on the island, swam over, carrying his clothes above the water, and walked nine miles to his appointment. He wears well, has an easy flow of correct language, and usually sticks to his topic. In 1887 he moved to the Rogue river valley, stopping at Medford, hoping to improve his health. He preached as he had opportunity for some of the churches, or in destitute places, and until almost the time of his death conducted a large Bible class, and did other Sunday school and church work. He was a warm friend of temperance, hostile to the use of tobacco, and was at one time a candidate for state senator on the Prohibition ticket for Yamhill county. A faithful man has gone to his reward. He died at Medford, Oregon, July 3, 1901, of peritonitis.

65. REV. A. R. MEDBURY. 1872

Rev. A. R. Medbury was born in Sekonk, Rhode Island, in 1837. He was converted in 1855, and baptized into the Third Baptist church of Providence. In 1857, he went to California, and after six years of varied experiences in the mines, was licensed by the Baptist church at Sonora. Rev. J. T. Huff says that he "dug him out of the mines," and urged him forward in this work. Whether so or not, he was a nugget well worth digging out and polishing. He studied first, by private lessons, under Rev. D. B. Cheney, D. D.; then at the University of the Pacific; then again under Dr. Cheney, until 1867, when he was ordained by the First Baptist church of San Francisco. That fall he went to Massachusetts to attend the Newton Theological Seminary, and graduated in the class of 1870. He then returned to San Francisco, accepted the pastorate of the First Baptist church; served that church two years, and was then called to the First Baptist church of Portland, Oregon, arriving here in June, 1872. This pastorate was every way successful, the church greatly strengthened, which, through his ministrations, reached a highly influential position in the city, but in two years he resigned to accept a call to the Grand Avenue Baptist church of Milwaukee, Wisconsin. For some 12 years or so he did grand work in Wisconsin and Illinois, when he again visited Ore-

gon, and accepted the pastorate at Salem for a year, but again returned East. He had fine native and acquired abilities; was an eloquent man, a vigorous thinker, and a warm-hearted, earnest preacher. He possessed the best of executive and organizing ability, as well as a supreme love for his work. An entire consecration to Christ and His service made itself felt wherever he went.

66. REV. J. D. BONNER. 1872

Rev. J. D. Bonner was born in Kentucky in 1819. He was converted in 1836, uniting with the Rock Spring Baptist church in Warren county, Ky., moved to southwestern Missouri in 1837; was licensed in Barry county, Mo., in 1846; and ordained by the Mount Olive church in Madison county, Arkansas, in 1848. He preached for that church until 1850, when he moved to California, and was in the mines, moving from one place to another until 1872, when he came to Goose Lake and commenced preaching there. He was the first Baptist minister and organized the first Baptist church in all that section. He baptized the first candidate in Goose Lake, viz: L. E. Henderson, who has since become an efficient minister in that country. For 14 years he was pastor of the First Baptist church of Goose Lake, has often been the Moderator, and the general missionary of the Eastern Association of California and Oregon. Old age and "many infirmities" much interfered with his preaching in later life, but his interest was not abated, nor was he less anxious for the prosperity of Zion. His son in the Gospel, Rev. E. Henderson, has largely taken up and pushed forward the work commenced by Father Bonner.

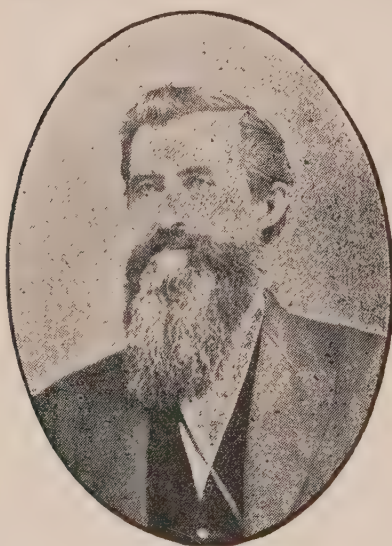
67. DEACON R. R. EUBANKS. 1851-1872

Deacon R. R. Eubanks was born in Tennessee in 1810; came to Oregon in 1851; professed religion in 1872, and united with the Shiloh church. After his conversion his life was one of entire consecration to his Savior; so much so that he denied himself many necessities that he might give to the Lord. When converted, he gave everything he possessed to the Lord, and never regretted it. He often said that the Lord had done so much for him if he possessed the whole world he would give it all to the Lord. He was in full sympathy with all our denominational work, always in the lead in sustaining a pastor, and in addition to what he did in the general work, he did more than the others in building the meetinghouse at Turner, and his great sorrow at his death was that it was not completed, and he could do nothing

more. He gave about \$1000 to the work, which was nearly all he had. The church raised \$307 to compensate him in part, used for comforts in his last sickness, and his funeral expenses. The meetinghouse stands as a monument of his zeal and devotion to the cause of God. He died June 30, 1879, and the community lost a true friend, and the church one of its strong pillars. His death was joyous, triumphant. Without a family and without a home, the brethren delighted to care for him, and every attention, which Christian love could bestow, was freely given. Verily, he has gone to rest.

68. REV. J. T. HUFF. 1874

Rev. J. T. Huff was born in Seneca county, N. Y., in 1821. His ancestry and connection were Methodists and Dutch Reformed. He was educated at the Theological Seminary at Albion, N. Y. He was converted and united with the Baptist church at Cuba, Cataraugus county, N. Y. He was



REV. J. T. HUFF

licensed by the Healdsburg church, California, in the spring of 1858, and the following fall he was ordained by the church at Clear Lake. On Sundays he preached from camp to camp in the mines, and in various parts of California; a part of the time under appointment of the A. B. H. M. Society. At Sacramento he had his right hand caught in some machinery, and lost his thumb and two first fingers, and the leaders and arteries of his left wrist severed, and came very near bleeding to death, but finally recovered. At Sonoma, he found and brought into the work that grand man, Rev. A. R. Medbury.

In 1847, he accepted the pastorate of the Oregon City church, where he continued with great acceptance until 1878, when he resigned to travel as a general missionary of the Oregon Baptist State Convention. He was assigned to the northern and eastern portion of the field, and Brother Richardson took the Southern district. Whilst in this work, he visited British Columbia, organ-

izing the church at New Westminster, and baptized the first candidate in Frazer river. He also went as far east as Boise City, and assisted in organizing the Idaho Association, the first Baptist Association in that territory, and spent some time preaching in Western Idaho and Eastern Oregon. In 1880, he returned, and was given an appointment in Washington county, Oregon; his wife also being appointed matron of the Indian school at Forest Grove. He labored here about a year and then went to Pendleton, where he continued about two years. In the fall of 1882, he was compelled to resign and take his wife to Southern California on account of her health. Sister Huff was one of the most efficient and active workers on this upper coast. She died in California, and her loss was severely felt wherever she was known. In about a year, Brother Huff returned and preached awhile for some of the suburban churches about Seattle. In the winter of 1885-6, he came back to the Willamette valley, and early in 1886 took charge of the churches at Shiloh, Stayton, Waldo Hills and French Prairie; and preached for them about two years.

But age was telling on him. His three score years and ten were counted. Infirmities were pressing their claims. He had grown old. His family were all gone. His little means provided for old age had failed him. His feeble strength forbade his working more. For two score years he had spent his energies for feeble frontier churches. For many years, as a missionary of the A. B. H. M. Society, he had learned what it meant to "rough it," but always with a hearty good will and a fervent devotion. Debt took his home; death took his family. Disappointments, sometimes very bitter, met him, but his trust was in God. And finally, in his extremity, God raised him up a friend in Deacon Espey, of Oysterville, Washington, who gave him a welcome home for several years, and then other brethren sent him to the Nugent Home for Aged Ministers, where, in company with others, who had also served their Master until their active life was ended, he is provided with a good home until called to the mansion prepared for him above."

69. REV. LEWIS E. HENDERSON. 1864-1873

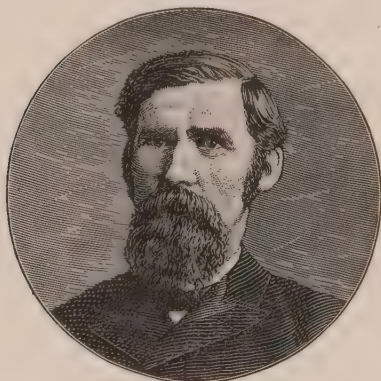
Rev. Lewis E. Henderson was born in Illinois in 1842; came to Oregon from Missouri in 1864, and to Goose Lake in 1871. He was converted in 1873, and baptized into the First Baptist church of Goose Lake at its organization in April, 1873, by Rev. J. D. Bonner. The next month the

"Since writing this sketch word has been received that he has been called home.

church gave him a license, and ordained him in 1874. He has since served several of the churches in that section as pastor, and has also been several times the missionary of the Eastern Association of California and Oregon. His salary has never exceeded \$600 a year for all this time, and on this, and his wife's good management, has come the support of his family; a wife and seven children. He is a warm-hearted, zealous man, with his whole soul in his work, and beloved by both church and people. He has good ability, and is doing most excellent work all through that section of country.

71. REV. CHARLES P. BAILEY. 1852—1875

Rev. C. P. Bailey is one of the most successful workers on the North Pacific Coast. He was born of Baptist parents, in Missouri in 1850. He had good advantages for education, but failed to improve them. He was brought to



REV. CHARLES P. BAILEY

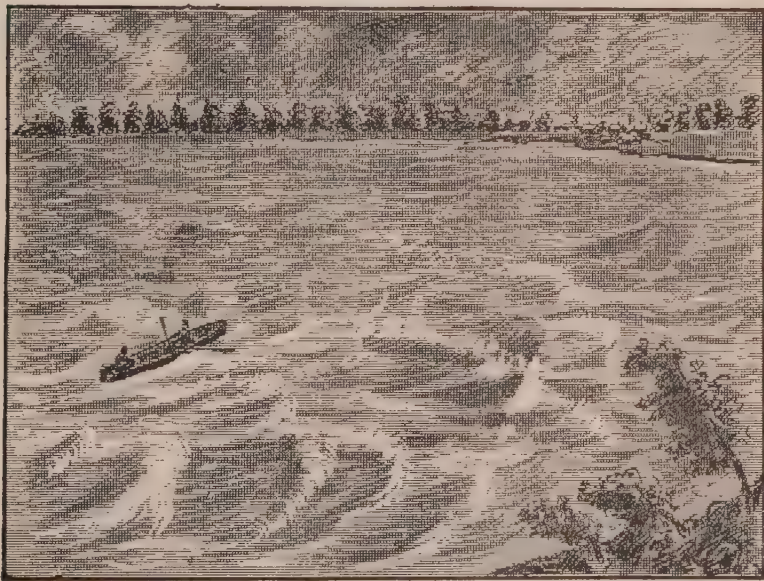
Oregon in 1852; was converted in Douglas county in 1873; and united with the Oakland church, being baptized by Rev. J. C. Richardson. He was licensed by the Bethel church, in Coos county, in 1875, and ordained by the same church March 12th, 1876.

The account of his struggles before entering the ministry is very interesting. For a year or two he rebelled. He made all sorts of excuses, and tried tests. He was poor, in debt, and had but little knowledge of

the Bible. There were no professors of religion near him but his companion and the church. That section of country was filled with infidels, and a great number of backsliders—once leading men in their denominations, but now worse than infidel scoffers. But God's Spirit followed him, and he had no rest until he entered the work, and by faith in God's promises he persevered. When he was attacked by infidel scoffers he would refer to his conversion, never failing to convince and silence them. Thus he went on until he was better able to meet their arguments. He preached at Sumner to one man and his wife (the only Christians) for over a year, but at last he saw a good church and Sunday school there, with several noble workers rallying to his aid.

Many interesting incidents occurred in his work at different times, and some are worth presenting.

At one time he started with his wife and two small children to cross Coos Bay to Marshfield—about three miles. The weather was rough, but he was an expert oarsman, and his wife also understood handling a boat. When about half way across, a heavy storm from the sea met the tide going out. His boat was a frail cockle shell, and the storm did not allow a sail to be set. He made the children lie flat in the boat. His wife managed the rudder, and, seizing the oars, he pulled for life. The rough sea threatened to swamp his



PULLING FOR LIFE

boat every minute. Still it floated right side up. People on the shore watched anxiously, expecting to see him go down, but he landed safely, though both he and his wife were completely exhausted. The people praised his skill. He only praised God, and cannot be convinced that it was not God's interference with the waves and storm and His special gift of strength that brought him safely to shore.

At another time, a rough bully threatened to break up his meeting.

Brother Bailey heard of it but never wavered. In the midst of his sermon the bully strode in half full of whiskey and marched up to the preacher, as if he intended to walk right over him. There was not a tremor in Brother Bailey's voice as he went on with his sermon, but there was a glitter in his eye that boded no good to the ruffian. When within a step or two, the rowdy saw his eye, and knowing Brother Bailey's previous reputation as a boxer, hesitated, muttered something, and walked away. Brother Bailey says, that had the ruffian made a threatening pass he would have knocked him down and then administered some righteous Gospel with his fist. One more incident:

He once accepted an invitation to spend the night with a man, who was a rough case, but who had a Christian wife. Like Brother Bailey, this man was also somewhat noted as a hunter, which, perhaps, accounted for the friendly feeling between them; and he also had a dog, which had helped him out of a good many tight places; especially once, when a bear had him in his clutches, and he had given up all hope. The savage attack of his dog had diverted the bear's attention and so saved him. Brother Bailey knew all this, and also that the attachment of an old hunter for his faithful dog is almost equal to that for his children; and used this as an argument for the old man's conversion. "Now," said Brother Bailey, at the close of a long conversation, "You will admit that it is a mighty mean man who won't care for his dog, and even fight for him, if necessary?" "Certainly, Parson, you're right thar!" was the reply. "Well, now, the Lord Jesus has done more for you than your dog has, and you are slighting him, and scorning him, and treating him shamefully!" "Hold on thar! Hold on Parson! You're wus'n the bar! Come now, it's bed time. Wife, get the Bible, and let the parson pray if he wants to! Guess 'twont hurt us much!" Brother Bailey prayed most earnestly for the man's immediate conversion; went to bed and fell asleep, firmly believing that his prayer would be answered. Towards morning, he was awakened by a noise, and entering the family room, found the man rejoicing, and his wife shouting. The arrow had gone home, and the man had not retired at all, but had been sitting reading his Bible and praying for mercy until he had found deliverance. They were a happy family that morning, and the man became an active worker in the church.

Brother Bailey had difficulties to contend with. He had to labor all the week in a logging camp, yet he preached every Sunday. One appointment was nine miles away, and he had to walk, as it was over a mountain trail, only for footmen. For more than a year he did this—walked the nine miles, preached, and walked home, to be at his work early Monday morning, so his

time for study was limited. This was his method of preparing his sermons: Every night he would write out several passages of Scripture on some topic, take them with him to his work, fasten them to the tree he was working at, commit them to memory and study their teachings and applications, praying for light from the Holy Spirit. And he had remarkable success, and this success follows him "He always has good meetings." And yet, he is outspoken in his views; a decided landmarker, and carried out his ideas if occasion demanded it. Of his churches in 1880, he says: "I am proud of my churches. They do not throw all the work on my shoulders, but like true soldiers, are moving forward with their weekly prayer meetings and Sunday schools. They have taken hold of the mission work, and also have a care for their pastors." That year he traveled on horseback 2059 miles, visited 177 families and preached 167 sermons and exhortations. His churches were poor and could not give him a full support, and he was as poor as they. At last the Mission Board extended a little help; \$150 a year was allowed for him for awhile, and his churches helped him about \$250 or \$300 a year, and thus he was enabled to give all his time to the work. Brother Bailey's desires run into the evangelistic work. He continued to preach most acceptably all over the Coquille and Coos Bay countries until 1889, when he left to take up the work of a general missionary for the Middle Oregon Association. Here, his labors were also blessed. He organized two churches and baptized about 40 converts within a few months. He continued to labor in that capacity, and on that field until May 1, 1888, when he resigned to accept the pastorate of the First Baptist church at Dayton, Washington, where the Holy Spirit still blessed his labors.

Brother Bailey is everywhere in demand. As a missionary he does grand work. He is strong, sure and safe in his work, evangelistic in his preaching, and just the man needed in these times of general looseness on Bible doctrine, to meet the liberalists, so called, the Mormons with their pernicious teachings, and the doctrine of baptismal regeneration as held by many Pedo-Baptists and Campbellites. He needs no puffs or laudatory heralding. He is a man of God and an able preacher. His sermons are pastoral, and he has great store of thrilling experiences in which he has personally witnessed the triumph of the Gospel over antagonizing forces of Satan. He makes no effort at oratory, yet his sermons sparkle with flashes of wit, and are full of anecdotes, and are rugged, strong, forcible and in the demonstration of the spirit. He preaches in a manly way, does clean work, uses no clap trap, always leaves his work in good condition, and believes that the Gospel is the power of God unto salvation, and expects to see sinners converted. He is a simple, yet, in some re-

spects, a powerful preacher. He can reach the masses and hold them. No matter what the weather, he always has a good audience and often a house crowded beyond its seating capacity. And yet he preaches only the plain, simple Gospel. One of our local papers thus speaks of him:

"No man in recent years has so captured the people of this place and community as Mr. C. P. Bailey, the well known evangelist now conducting a meeting in this city. In his earnest presentation of the Gospel of Christ, Mr. Bailey may be said to be a great preacher. A general awakening on religious matters is manifest throughout the town and community. Great crowds of people gather nightly at the church to take part in the services. A large number have been converted. Many are seriously interested. Surely the good people of this city have whereof to say, 'The Lord has done great things for us.'"

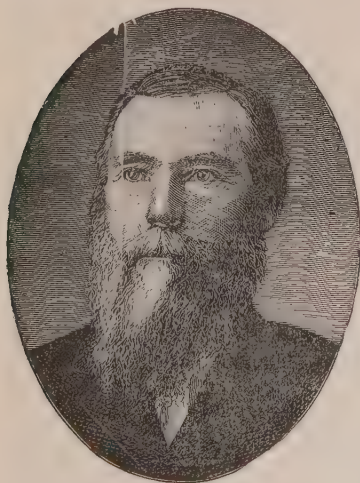
And Brother Bailey thus speaks of his work:

"I believe that the same Spirit that said 'Philip, Arise and go towards the south into the way that goeth down from Jerusalem unto Gaza which is desert,' leads the true minister today. I always seek his guidance in my work. Last July the Spirit said 'Go to Mayville.' " There were those who tried to persuade me from going, but I went. I found the people very busy, but I told them I had come to hold a meeting, and would preach every evening for one week at least. Some thought it was useless to do so, but I believed the Lord had a people there, so I pulled off my coat and went to work (the weather was so hot I could not keep my coat on) and praise the Lord, 27 were added to the church in less than three weeks. I shall never forget the hot days nor blessed meetings held at Mayville in harvest time. I know the Holy Spirit can work in summer as well as in winter. Another time, the Spirit said, 'Go to Silver Lake.' I did so, and although the people were very busy haying and gathering stock, we had a glorious meeting. In two weeks 17 were baptized, with many under conviction. I had to close on account of my own sickness. Another time I went to a country schoolhouse where they seldom heard a sermon. A young girl of 16 summers 'sparked' her 'fellow' during my sermon. Whilst doing my best a wagon went by, and she went to the door and looked out. Returning to her seat, she said, (loud enough for all to hear) "It's only a wagon going by." She had never attended church before. Many were converted there. Among others, a very profane man. He got it good so he quit swearing. Some time after, a Jew said to me, 'Mr. Bailey, you did a good job on Mr. ——. He has quit swearing and drinking.' I told him that was the Lord's work. Just then one whom I had worked over, stepped into the store, and not seeing me, swore a great big oath. I said, 'There is some of my work. You see he has gone back to his idols. The Lord can change men and make new creatures of them.' I had a blessed meeting at Drewsey once, and though the place was noted for its wickedness, in 11 days some 30 were saved. Praise the Lord for His saving power. I

find that when God's people have a mind to work, the Lord always blesses. I am never happier than when actively engaged in revival work. There are many places where Baptists have never been, and the way is open for us to enter in and take the field, but the laborers are few. Reader, pray for me, and the work in Eastern Oregon. I am glad we have several workers, good, faithful men, at different localities in Eastern Oregon, but we need a score more of faithful, earnest workers on this field. Brethren, when you read this, pray for this great field, and the man who has to spread over them all."

70. REV. E. P. WALTZ. 1875

Rev E. P. Waltz, one of the pioneer ministers of the Grande Ronde Association, was born in Missouri in 1841. He professed religion in 1857, uniting with the Long Branch church in Monroe county, which also ordained him, November 1, 1874. He came to Oregon in January, 1875, and was pastor of the Baker City church 11 years; at North Powder (Bethel) church, seven years; of Wingville, since 1875; and he preached for the Grande Ronde Association much of his time ever since his arrival; sometimes in the employ of the Mission Board of the Association, and sometimes under that of the Convention. He is a warm-hearted, earnest preacher, quite a revivalist, and has done very successful work, especially in Baker county. He has the full confidence both of the church and the community.



REV. E. P. WALTZ

72. REV. CYRUS W. REES. 1876

Rev. Cyrus W. Rees, a son of Rev. William Rees, a prominent Baptist minister of Indiana, was born in Guernsey county, Ohio, in 1828. He had two brothers, Baptist ministers; one in California, the other in Texas. He

was converted and baptized into the Delphi Baptist church, Carroll county Indiana, in 1845. He attended school at Franklin College, Indiana, and at Kalamazoo, Michigan, graduating at the latter in the class of 1855. He was licensed by the Lebanon church, in Lebanon county, Indiana, in 1850, and, ordained by the Macomb church, Macomb county, Michigan, November 15, 1855. He preached for a year for one of the churches in that vicinity, and then went to Fort Wayne, Indiana, where he built a meeting house and baptized 60 converts. In 1859 he went to California and labored in the Eastern part of that state, and in Nevada for 15 years; about two years of the time under the A. B. H. M. Society. He built a meeting house at Petaluma,



A HINT TO LEAVE

and is said to have been the first Baptist minister at Carson, Virginia City, Silver City, Dayton and Fort Churchill. In his section he organized more Baptist churches than any other Baptist missionary on the coast at that time. He also labored at Sacramento and Red Bluff, and helped to organize the Eastern Association of California and Oregon.

Whilst in this latter section, he relates the following incident: "The coun-

try was but little settled, and sometimes he had to camp on his way to his appointments, so he went prepared. One night, while thus "camped," lying on the ground in his blankets, he was awakened by some disturbance of his team, and raising his head to look around, he saw, coiled up under his wagon, not more than six feet from where his head had been, an enormous rattlesnake with head up and tail a 'singing.' He thinks he never made such a jump in his life. In his fright, he could not readily find a club to kill the reptile, and it escaped.

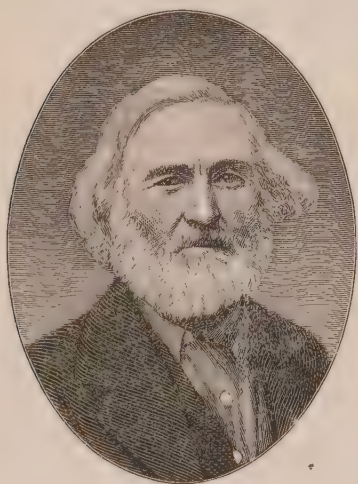
He moved to Oregon in 1876, was pastor at Eugene two years, and from there went to The Dalles. Whilst here he experienced a heavy affliction in the death of his wife; truly a helpmeet for him in all his labors. She was a safe counsellor, kind and genial, an instinctive reader of character, a Christian leader wherever she went. She died in triumph November 1, 1882. After preaching at The Dalles, he was pastor at Forest Grove and Hillsboro; organizing the latter church in 1884. In November, 1886, he went to Kittitas county, Washington, laboring there about two years. In April, 1888, he contracted a cold, resulting in an illness, which terminated his life June 16, 1888. His faith was strong, and his hope bright.

Brother Rees was a practical, logical speaker and preferred the pastorate. He was also quite a facile writer, and published several small works, noted for their terse and epigrammatic style. A church history was published in map form, which he claimed to be what an atlas is to a geography, and that it gave some important facts, and compared pure and corrupt Christianity down the centuries, giving clearer views of all, both scriptural and unscriptural churches, than can be found anywhere else in the same number of words. It was truly a work of much merit and value, both for its facts, and for its ease of comparison. He also prepared a work of nearly 400 Pedit-Baptist concessions to Baptist principles, arranged denominationally. He was a good preacher and lecturer on reformatory subjects, and a number of his discourses on special subjects have been published. The following paragraph from his writings is worthy of study:

"The Baptist, a true Baptist, stands squarely on the whole New Testament. Every chapter and verse comes with divine authority, and is to be obeyed. He knows no non-essentials. Every line and word is a living, breathing, essential reality, because God is speaking. Hence, Baptists are the true leaders of the New Testament teaching and thought. As a denomination, we are driving the whole world to the teachings of the New Testament."

REV. ANDREW BROWN. 1876

Rev. Andrew Brown was born of Presbyterian parents in Kentucky, in 1822. He had only common school advantages. He was converted



REV. ANDREW BROWN

about Christmas, 1844, and united with the Brinzion Baptist church, St. Clair county, Missouri. He was licensed by the same church in 1846, and ordained in 1847. Up to the time of his coming to Oregon in 1876, he preached for various churches in Missouri, Texas and Colorado, sometimes as a missionary of an Associational Board, and one year in Colorado, under appointment of the A. B. H. M. Society. In Oregon he has preached for the most of the churches of the Rogue River Association, and also traveled as the general missionary of that body, except an occasional year, he has never gotten more than half a support. He resides on Williams Creek, Josephine county, preaching mostly near his home, as the infirmities of age interfere with his going abroad. His zeal is unabated, and he still labors as much as he can for the prosperity of Zion.

VI. RETROSPECTIVE AND DESCRIPTIVE

The prosperity which attended the people of Oregon in 1866 still continued. But as improvement succeeded improvement, some of the early settlers, who had previously lived on the profits of their herds, began to be "crowded." Their attention was turned to the country east of the mountains. Those vast grassy plateaus were inviting. One after another ventured to take stock thither, and finding that ordinarily, success was reasonably certain, the hegra became a rush. As an additional stimulus, rich mines were discovered in the Blue mountains. This caused the rapid settlement of Eastern Oregon and Washington, and Northern and Western Idaho. There was, in many localities, much hardship and privation, the same as in the early settlement of Western Oregon; but supplies and help were near, and comparatively easy to

obtain. Even though the facilities for transportation were at first wanting they were speedily multiplied, and it was not long until plenty and prosperity attended these newly settled districts.

Among these settlers were many Baptists. They had their Baptist peculiarities. As far as possible, they congregated together and organized churches. Their rough and unlettered ministers, full of zeal, spirituality, scripture, truth and the love of souls, carried the pure Gospel from house to house, and from hamlet to hamlet, and laid foundations upon which many men, more cultured, are glad to build. As at first, on the Western coast, so in the Eastern borders, toil, sacrifice and consecration were traits of the Baptist pioneers. The wilderness and the solitary places were made glad, for their coming brought salvation. The fruits of their sowing have been ever unfolding, and the field has been laden with a rich harvest. Many ministers from the Willamette valley have joined the laborers on these fields, and still they call for more workers. Some churches prospered; some dwindled and died, but there was substantial progress. To tell how the work was accomplished would be to repeat the early labors and struggles in the Willamette valley. It is much the same in all new countries. Even if there was some hasty work, or some mistakes, it would be unfair and unjust to affirm that in these cases much good was not accomplished. It by no means follows that because a church has died, it lived for naught. Possibly, it had a mission. That mission accomplished, it was scattered to work elsewhere; to work effectively.

Gospel extension in all its phases of missionary and colporteur work was often earnestly and prayerfully considered. With both preachers and laymen there appeared to be a general awakening to the importance of spreading the Gospel to the destitute. True, the work was mostly at home, but with the earnest calls for help from every side it could not well be otherwise. That "self-preservation is the first law of nature," is the dictate of common sense, and in no way at variance with the law of God. And if our lack of means prevented our sending the messenger for all his time, we could send him for half, or a fourth of his time, or even less time, according to our ability. Churches would, and did often, give half of their own services to some poor district, more needy than they. If the preacher could realize a trifle for his labor, he thanked God for the aid. If not, he went without pay, trusting in God for his reward. It was in this way that many, nay, nearly all of our early churches were built up and the word of God scattered over the land. An important point, or a favorable location was seized upon if possible, but the poor, out-of-the-way places were not neglected if they could be reached. "The poor had the Gospel

preached to them." There were trials; there were difficulties. Questions of duty arose, but with God for their strength, and the love for souls for an incentive, they pressed forward, regardless of what might meet or befall them. Notwithstanding the trials or conflicts, the mistakes and apparent failures at times the churches, as a rule, neither forgot nor neglected their obligations to labor earnestly and zealously to maintain the truth, and to spread the glad tidings of God's love, and His providence seemed to indicate and open the way. With all their weakness and imperfections, they strove to walk worthy of the vocation wherewith they were called. Harmony and union were becoming more marked. Old causes of strife were being avoided. New fields of labor and departments of usefulness were being opened; new plans and methods of work were being developed and tested, and all were fast becoming one people for the advancement of the Redeemer.

The Fourth Period

Marshalling The Forces---From 1876 to 1886

CHURCHES

THE general awakening of the brethren and churches of Oregon to the question of Gospel extension during the last period still continued with increasing vigor. But it was at first largely limited to church action and individual efforts. The Lacreole church tried to improve the Convention plan by having the missionary report directly to the churches, and sent Rev. F. M. Long on a mission to Prineville and vicinity. He was gone two months and reported 1862 miles traveled, collections from the church and the field, \$146.47; expenses, \$47; baptisms, five, and some minor items. This church also called Rev. C. C. Riley from Los Angeles, California, to spend the summer as missionary in the Willamette Valley, for which he was paid about \$340. And the church afterwards sought co-operation with some of the other churches for a missionary in the Central Association west of the Willamette river, offering to pay one-fourth of the expense. But this effort failed. The pastor, however had two or three mission points within reach of the church which it saw were supplied. And when the agent of the State Convention called on the church, it gave him a good collection and a hearty "God bless you."

The Yamhill church mourned the death of Rev. Richard Miller, a member since 1847, and in its letter to the Association regrets that so little effort was being made to carry on mission work, and earnestly inquired if some plan could not be devised for taking the Gospel to the destitute, and urged the Association to pray and work for this end. It kept up a mission and Sunday School, two devoted sisters being very active in this work. It also licensed and ordained Brother Soper to the ministry.

The Oregon City church made arrangements for its pastor, (Rev. J. T. Huff) to also preach in the country, giving two Sundays in each month to two mission stations, and pledges were circulated to reach all the members and to engage them in this work; and the deacons were instructed to push the same to its best possible results; also to look after the sick and the needy. The church says:

"Oregon City church has been blessed with a pastor who has not only ministered to its spiritual wants nearly every Sunday during the past year, but has visited many destitute places, where the Lord has blessed his labors, and much good has been done in the conversion of sinners, and in the building up of churches. We are pursuing our way with a good degree of harmony and brotherly love, our financial condition and arrangements are better than ever before. We have contributed something during the year to all the great departments of Christian activity, and hope to be able to do more in the future. We are looking and praying for the time when the Lord of the harvest shall cause the good seed sown by our pastor to spring up and grow in the hearts of the unconverted. Pray for us that the Spirit may be poured out with consuming power."

To assist its pastor in the good work, the French Prairie church built a parsonage for him, worth about \$700, and then one evening enticed him away, and when he returned found that "burglars" had taken possession and loaded his table with good things, among which was a purse containing \$66.-50. The "burglars" were not molested, and Brother Wells was much encouraged by this manifestation of the love of his brethren.

Rev. C. W. Rees was pastor of the Eugene Baptist church until 1878, and during his pastorate an extensive revival arose in which a number of young people were converted. The church was also trying to educate a Chinese brother, Sam Bo, for the ministry among his people. Brother Rees thought that no field in Oregon outside of Portland was more important at that time than this; and it was generally so thought by brethren throughout the State. The State University, with over 200 students was here, and the city had 2000 population. Rev. S. C. Price succeeded Brother Rees, being aided by the H. M. Society. The church was hopeful, the expectations fair, the congregations good, the covenant meetings well attended, and the prospects all encouraging. At a protracted meeting a large number were converted from the Sunday Schools; Brother Price baptized thirty-eight; ten from his own Sunday School class. He hoped others were converted. More than fifty young people belonged to the church, a Young People's prayer meeting was established and well attended, and full of life and interest. This was the most wide spread revival that had yet blessed the church; its happy influence gave

it largely increased strength and courage, and it changed its Sunday evening service into a praise meeting, and a large growth in spirituality resulted. The church now numbered 120, but about 50 of these were non-resident. On September 1, 1880, Brother Price having resigned, Rev. B. S. McLafferty, lately from California, was chosen pastor. Among the membership were two ordained ministers besides the pastor, and two of the young members were studying for the ministry. The church was contributing liberally for missions and other work, and using every effort to develop and bring out the talent of the young members for usefulness. It had a flourishing Sunday School under the efficient management of Brother B. F. Dorris, and was an active church, zealous of good works. In September, 1881, Brethren C. M. Hill and C. A. Woodydy were licensed to preach. In January, 1882, Brethren W. C. Taylor, George W. Hill, and J. M. Neville were licensed. All five of these graduated at the Oregon State University, and also at Rochester Theological Seminary, except Brother Neville, who was called to a heavenly field before he had finished his studies. The other brethren have all filled very important positions; Brother C. M. Hill, pastor at Eugene, and afterwards general missionary of the State Convention, and at present the pastor of an important church at Oakland, California; Brother Taylor in the city missionary work in Buffalo, New York; and afterwards pastor and in other important work at the South; Brother G. M. Hill pastor at Portland and Albany, Oregon, and later, missionary to China and Japan; and Brother Woodydy, the editor of the Pacific Baptist. Brother McLafferty resigned at Eugene in July, 1883, and after this the church had only occasional preaching by Brother Richardson and brethren passing, until July, 1884, when Brother C. M. Hill was chosen pastor, being ordained October 29, 1884, and served the church about six years, being aided by the A. B. H. M. Society after August, 1884.

The Providence church employed Rev. D. A. Lynch to preach in the forks of the Santiam, in the destitute places, and in Jordan valley, about ten miles distant, he baptized 21. The church also had a revival under its pastor, Rev. J. W. Osborn, Jr., aided by Revs. D. A. Lynch, A. J. Hunsaker, J. D. South, and Sterling Hill, when 66 were baptized. The church kept up its missions until its membership increased to over 400, and then it began to dismiss to organize other churches in different directions. Early in this period the church at Brownsville had a series of revivals, with Rev. C. C. Sperry as pastor, he being aided by Rev. F. W. Spanswick, in which about 140 conversions were claimed, and 51 were baptized, and a Young People's Christian Association was organized with 100 members. It also had one or

two mission stations the most of the time. The editor of the Baptist Beacon thus speaks of the church at that time:

"The church is one of the strongest in the State. She has in her membership and congregations many of the best families in the community; especially among the young people is her great hope. Probably no church in the State has a larger or better class of Christians among the young people than we find here. Many of them had been converted during a meeting the year before and had been organized into a Young People's Association, which they had kept up all the year with marked interest. We learn that Brother Sperry does not design continuing their pastor another year. The church needs a man to preach to her every Sabbath; a good strong man. She is abundantly able to support such a man. She ought to be made one of the strongest and most influential churches in the State, and we believe the brethren are prepared for a forward movement."

Early in 1883, the church had another most unusual awakening spiritually, the entire community being aroused and all classes deeply moved. The pastor was helped by Dr. R. C. Hill. Work at the mission stations was resumed, prayermeetings were full of interest, especially those of the young people, and continued so for two or three years. The Sunday School was one of the best in the State, averaged about 120 in regular attendance, was well officered, and well conducted; Deacon A. W. Stanard, Superintendent, assisted by a full corps of live, wide awake teachers. Deacon Claiborne Hill, one of the constituent members in 1853, and always an earnest worker for its interests, died in 1886. This was a heavy loss to the church and to the community.

The Union church also had some previous revivals. At one of them there were twenty additions. An incident connected with the settlement of a pastor for this church is worthy of note. It was to be "omce-a-month" preaching. The pastor was engaged for all his time with another church, at \$800 a year, but this church was willing to release him for one-fourth of his time, provided Union church would pay one-fourth his salary. The members of Union church declared that it was impossible, but insisted that he should make them a visit, which he did, and after preaching on Saturday, went home with one of the prominent members, who willingly told him that every body enjoyed the sermon and insisted that he must preach for them. But we can't raise the \$200 that is required. The minister had made the discovery that this brother, and many other members of the church were inveterate users of tobacco. So he kindly remarked, "If you will give me as much money monthly as you and your congregation spend for tobacco, I will furnish you as good a preacher as I am."—"I can afford to do that and more."—"All right.

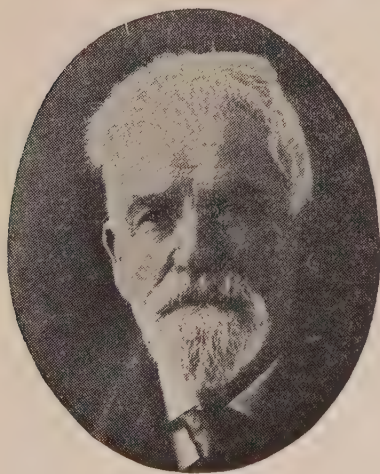
The amount of your tobacco money is enough. How much is it?"—"About \$12 or \$15; but I will subscribe \$20," said the brother.—"You must be careful," said the brother's wife, "You will find that it will be much more than \$20. Don't you remember that six months ago you promised to give me a dollar for every dollar that you spent for tobacco?"—"Yes. How much is it?" She counted it up, and found that he had spent at least a dollar a week on the average, for himself and other members of the family. He was astonished at the facts, and after a season of prayer, he resolved to quit its use, and vowed to give his tobacco money unto the Lord. He went before his church the next morning, and after the sermon, said he would pay one-fourth of the

salary for the preacher, and the entire amount was raised in less time than it takes to write this account. And the best of the story is, that the brother is still living (1905) nearly four score years of age, and he has strictly kept his vow. And better still, when, awhile afterwards, Rev. G. J. Burchett went to Union church to see what they could do for McMinnville college, this brother, a country farmer, found that he could give \$1000 to the endowment fund, and then encouraged his wife and the brethren to give another \$1000 to the same object.

The principles upon which the church acted were (1) "that it believed

missions were taught in the word of God. (2) That it would pray the Lord of missions to bless both the home and foreign work. (3) That each member should annually contribute to both the home and foreign mission work."

Early in 1880 Rev. J. C. Richardson held a protracted meeting in the neighborhood of the Palestine church, resulting in several conversions. The meeting was one of more than ordinary interest, and the entire community was thoroughly aroused, but being in the bounds of the Palestine church, and owing to hard feelings of long standing between parties in the church and parties in the neighborhood where the meetings were held, the converts did not feel disposed to come into the church until that difficulty was settled. Nor was it expedient to organize another church. It was eight miles to Eugene and they



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did not wish to go there. So Brother Richardson asked the editor of the Baptist Beacon, Rev. W. J. Crawford, to help him out of his difficulty. He also asked this question: "Should any feel that he cannot go into either church and wishes to be baptized, what should I do in that case?" For reply the editor quoted approvingly from the "Journal and Messenger" as follows:

"Under ordinary circumstances ministers should not baptize without the voice of the church. For ministers to go about the neighborhood where there is a regular church and baptize people without the action of the church would be a high-handed and disorganizing business. It may be said that the ordination of a minister gives him the authority of the church. This is true only as touching all cases that may come before him where there is no church."

In December 1881, Rev. J. I. Taylor was chosen pastor, but nothing shows how long he served the church. It was represented three or four years in the Association, but finally about 1884 or 1885, from deaths, removals, neglect and indifference, it became nearly extinct. In 1886, while nominally alive it was practically dead.

One of the constituent members, a main helper and pillar of the First Baptist church of Portland, Deacon Josiah Failing, died August 14, 1877. His loss was most deeply felt, but the church continued to push its local missions with zeal and energy, but did not confine itself strictly to local missions. Temperance and the Prohibition question called for much attention. In 1878 prayermeetings were established in East Portland and North Portland, and an effort made to devise some means for a deeper work of Grace in the church. An interesting revival season was in progress. Among the baptisms was a Jew being educated for a Rabbi, who would study for the ministry, and his wife, a converted Catholic. Deacon Josiah Failing had left \$2000, the interest to be devoted to missions within this mission district, and this was being given to what were then considered the most needy places at the time of the grant. The church also built a mission chapel for the Chinese, costing over \$1000; the Chinese paying \$450. The Sunday Schools and other Societies were all prosperous, and growing in numbers and interest and extra meetings were held during the winters. But Brother Coats resigned, and in 1884, Rev. J. Q. A. Henry, from Sacramento succeeded him. Late in 1884, steps were taken to employ a city missionary to help meet the increasing demands for Christian activity. During the latter part of 1884, and all of 1885, there were from one to ten accessions at every meeting. Early in January one of the city papers reports:

"A most remarkable state of affairs has existed in the Baptist church for the last four weeks. More than fifty have professed faith in Christ. New in-

quirers are presenting themselves at every meeting. Most of the converts are men. The meetings are to continue."

And in February, Brother Henry said:

"For nine weeks these special Gospel services have been in progress constantly. For five weeks it has been expected that they would close each succeeding Friday night, but the interest has been so remarkable that as yet no place has been reached where it would be little less than criminal to call a halt. Since these meetings began more than one hundred have taken new steps in the Christian career. The number includes backsliders who have been reclaimed, careless and unknown Baptists who have been awakened and brought to light, and recent converts from sin and Satan unto God and His Gospel. Of this number 45 have been received thus far into our own church, with many more to follow, while a few have already gone to other churches, and others will find a church home in other folds. There are from 40 to 50 who have not located their responsibility in a church life. The most of them will soon do so. At the present writing the interest seems unabated, so far as human wisdom can discern. The question of closing the meeting, though constantly recurring, is as frequently postponed. While those who have been most faithful are worn and weary, nevertheless, they dare not assume the responsibility of closing them; so they continue through the coming week every night except Saturday.

Every Sunday evening especially, the large audience room was densely packed. In March, Brother Henry continues:

"For thirteen weeks the meetings continued every night except Saturday. They were full of interest. As a matter of fact, up to this writing, there has been no cessation in the general interest. Every one seems ready, willing, and in many cases even anxious to talk about the great salvation. A spirit of general religious inquiry is abroad. If all the churches and pastors of this city would set themselves to save souls, just now, it would be impossible to calculate the results of such consecrated endeavor. In all this winter's work, the pastor has had no help, except such as he found in a loyal and devoted church. Almost without exception, the resident membership have taken some part in these special services. The work has been a quiet one—without mere show of sentiment or outburst of feeling—the appeal constantly being made to the conscience, judgment and common sense. The responses have been clear, cool, and decisive. The experiences, as related, have been remarkably thorough, intelligent, and eminently satisfactory. It has been, and still is, God's work and not man's. Hence, to Him shall be all the glory. As a church, we have been greatly quickened and elevated in our spiritual life, increased in our efficiency to save souls and do all his commandments."

The meetings continued sixteen weeks. Meanwhile the church had employed a city missionary, although no help had been obtained from the A. B. H. M. Society. And as the result of these labors, the church reported to the

Association in June, 1885, 133 additions, of which 88 were by baptism. In May, Brother Henry in summing up his year's work, said:

"In all the year there has been no clash of opinion nor conflict of plans; no bickerings nor backbiting; no carping nor criticisms. This unity of the Spirit and deep-toned spirituality, has been the secret of our large and excellent prayermeetings, and the Master's abiding presence. Work done in the name of the Lord is not in vain; hence, the year has been one of great joy and rich blessing, with large and interested congregations, frequent baptisms and additions to our membership; progress and effectiveness in the organization of our Sunday School work; increased attendance upon, and efficiency in our Sunday School work; it is easy to see why there should be joy in the congregation of the Lord. For all these past blessings we should be supremely grateful. This work has been wrought of our God, and to him shall be all the praise."

The church now numbered 417 members; 101 non-resident. In May and June 51 members were dropped for non-attendance. In February, 1886, the Board of Missions was incorporated, and in March they bought a lot in South Portland (Meade Street Mission) and built a chapel, costing about \$1200 when finished. In April, 1886, after spending \$100 in the effort, the church said of the meetings held by an evangelist, that only "about 15 per cent of the professed converts will find their way into the churches;" and "as a church, we feel that our winter's work has been frittered away in union meetings." What a contrast between this, and the meetings of the winter previous. The benefits to Baptists in union meetings are nearly always—? And the results of their carrying on their own work themselves, are seldom otherwise than satisfactory. Still in 1886 there were evident tokens of prosperity along all the lines of church work. The following criticisms of Dr. Henry, are from the Oregonian:

"Of Dr. Henry's manner and style of pulpit address, it is difficult to speak. He is very youthful in appearance, looking much younger than he is. Some one remarked whilst he was pastor in Portland that the Lord had made him without any brakes. So intense is his nature that he must wear himself out. He speaks rapidly, has a good command of language, and is most convincing in his arguments, because of the manifest sincerity and earnestness of the man. The Rochester (N. Y.) Sentinel says of his lectures there: 'He is a forceful orator of the Chicago rapid-transit style, and seems to be possessed of an inexhaustible fountain of lofty sentiment and brilliant logic.' Another newspaper says: 'He is a decendent of Patrick Henry, of Revolutionary fame, and possesses a burning eloquence that thrills and inspires.' In his evangelical efforts, he uses no clap-trap methods, but preaches a sound doctrine, appeals to the reason and experience of his hearers, and carries the Gospel home to the heart."

The Highland church is in part a re-organization of the Clear Creek church, which had lain dormant for fifteen years; the reorganization being by Rev. J. B. Jones with five members, November 11, 1876. It at once established two mission stations and Brother Jones preached for all three, as he was able. In December the brethren wished the pastor to hold a protracted meeting with them, but he did not have the time. Soon after, he met with a severe accident, in which one limb was broken and an ankle dislocated. Awhile after this he wrote, "Tomorrow the brethren will carry me about ten miles to hold a protracted meeting in a new field. I am to preach at a good brother's house, and stay with him, and he is to bring me back." The result of this meeting was 22 baptisms; and 6 received by experience. Brother Huff, of Oregon City, went and assisted Brother Jones, and did the baptizing. He thus wrote: "We had a glorious time. The power of God was manifest among us, and as a result the brethren are greatly encouraged. Brother Jones is still suffering greatly, but is getting about among his people doing a good work." The Willamette Association, from the Failing Fund, applied \$50 to this work the first year, and \$250 the second year, as Brother Jones' churches were poor and could do little. In April, 1878, an arm was extended to another point about eight miles distant; in short, Brother Jones wanted to take in all "the regions beyond," and in June, 1880, the church allowed him to receive members at two or three of these stations. About this time a regular monthly prayermeeting for missions was established. In the fall Brother Jones resigned to go to Eastern Oregon, and in January, 1881, Brother D. L. McClain, a licentiate from Damascus church, was chosen pastor. In July the church asked aid for him of the Home Mission Board, and also requested the Damascus church to have him ordained, which was done. He continued to preach for the church, and in 1883 it had three weekly prayermeetings with good attendance, within the bounds of the membership. In 1883-4 the church extended another arm or two and had preaching stations at these points. A protracted meeting was held in the fall of 1883—12 additions. In January, 1885, Rev. P. H. Harper was chosen pastor. In May the question of a new Association was agitated, and in June the church asked to be dismissed from the Willamette Association for this purpose, but that body "looked with disapproval upon the formation of another Association within our bounds." The new Association, called "The Columbia River Association," was organized within a month. In October, 1885, Brother A. D. Crane, a licentiate, lately from Michigan, was chosen pastor, and on May 9, 1886, he was ordained.

The North Palestine church had several revivals during this period. One first was under the leadership of Rev. J. Bowersox, Evangelical; a union meeting, with forty-two conversions; about equally divided between the two denominations. In 1881, Rev. G. W. Black, R. C. Hill and F. M. Long held a meeting with sixteen baptisms; and in 1884, Revs. J. W. Osborn and T. G. Brownson held a meeting with thirteen baptisms. The Amity church had a Chinese Sunday School with eleven pupils. In 1884, the Dallas church baptized twenty-two from a meeting held by Rev. J. M. Gallahorn, a traveling evangelist. Rev. J. C. Baker was pastor of the First Baptist church of Salem, and reported a higher development of spirituality, better tone, and higher type of life in the church. The members were more knit together, with good congregations, and well attended and interesting prayermeeting, Sunday School growing in interest and numbers, and in the earnest study of God's word. A Chinese mission school had been started and was prosperous and encouraging. The different Societies were doing a good work for the church improvements, and all were officered by some of the best workers in the church, and were being efficiently prosecuted. The contributions for all purposes in 1877, averaged \$24.39 per member. In January, 1878, Rev. J. C. Richardson and T. W. Spanswick assisted Brother Baker in a revival meeting resulting in several additions. To show the appreciation of Brother Baker and his work, on the evening of March 21, the church and friends made him a donation visit when, including cash and other items, over \$110 was added to the support of his family; for all of which, and the other remembrances, they thanked God, and their friends, and took courage.

In June, 1879, the church reports itself prosperous. Of twenty-three baptisms reported at that time, fifteen were from the Sunday School. The Chinese class had organized a Christian Association of thirteen members. In September Rev. Baker preached his second anniversary sermon, giving an outline of the work done by the church during his pastorate. The plan followed was a "freewill offering," all offerings being voluntary. The pastor had no fixed salary. The collections after the service each Sabbath morning was all that was promised. If this was liberal, he had a liberal support; otherwise not. The family voted to live within the income. Under this plan it was expected that every member would give something. Besides some freewill offerings, sixteen families now contributed regularly. Brother A. W. Kinney was Superintendent of the Sunday School, assisted by an able body of teachers and other officers. The Ladies Social Union had for its object sociability, and the raising of funds for church purposes. For foreign missions there was

a Woman's mission circle and a Girl's mission band. The total contributions for all purposes was an average of \$21.50 for each member per year. The prosperity was such that the church had to enlarge its meetinghouse. The meetings were well attended, and it was alive and active. Early in the summer of 1880 it had a revival under Rev. B. S. McLafferty, in which 150 conversions were reported, and the church baptized 24. It was a union meeting under a new name, "Co-operative." Among others some Chinese converts were baptized this year. A plan to systematize the church work was adopted. For finance and expenses the envelope system was used; an advisory committee was to bring business before the church; for missions and mission work, quarterly collections; the first quarter for the A. B. P. Society; the second and fourth quarter for home mission work; and the third quarter for the foreign mission work; the pastor to present these topics on the second Sabbath of each quarter. Each department of work was under the supervision of a standing committee of five who were to look after the matter, take the collection, solicit funds, and make quarterly reports to the church. They were also to furnish and distribute such papers and documents as might be necessary to an intelligent understanding by the membership of each department of the work. There was a committee to welcome strangers, and inquire after families and new comers to the city; especially Baptists. It was also recommended that the officers and teachers of the Sunday School be requested to hold meetings and arrange some plan by which the older members could be brought into the school and participate in it. Also a plan to look after absentees. And further, a plan to bring in new scholars. And still further, to arrange a monthly or quarterly Sunday School service. In 1883, the church created a benevolent fund to aid its needy members, and took collections and paid their pastor weekly, and endeavored to see that every member contributed something. Rev. A. R. Medbury was pastor in 1886.

On January 1, 1881, the church sustained a severe loss in the death of Deacon A. W. Kinney; perhaps the most serious of any since its organization, unless it was that of his lamented father, Deacon R. C. Kinney. Brother Kinney was careful, judicious, liberal, and thoroughly interested in all the church work. Possessing ample means, he could devise, and also execute. And more, he could interest others. About a year later, Deacon J. C. Berry also died, and thus the church lost another efficient worker. Brother Baker resigned in 1882, but his resignation was not accepted until April following.

The Lookingglass church was practically dead but the desire to spread the Gospel led Revs. S. S. Martin and C. P. Bailey, in February, 1879, to

make another effort at this place, and the result was twenty-four baptisms, and these with ten of the old members were thought sufficient to start again, and from this time the church grew and additions were frequently brought into the church, and it prospered during all of this period, and finally became one of the important churches of the Umpqua valley.

In Eastern Oregon the same desire for the spread of the Gospel prevailed. The Weston church had two or three out-stations for Rev. W. H. Pruett to supply, and in the Grande Ronde valley the Cove and LaGrande churches sought to cultivate the entire field. Brother John Koger and Rev. L. J. Boothe, and later, Revs. G. T. Ellis and E. P. Waltz tried to supply all Union and Baker counties. Brother Boothe said, "An industrious missionary could probably be supported by the field, if not too extravagant." He himself was superannuated and too feeble. The brethren at Cove usually gave from \$50 to \$75 a year for missionary work, and were always ready to do all they could.

The church at Damascus was also nearly dead; had had no meetings for two years or more, when the missionary spirit moved Rev. J. T. Huff and W. C. Johnson to visit it. Brother Huff preached, and by looking around for a week found a half dozen of the old members, revived the church, induced five more to unite by letter, baptized four, and put matters in good working order. A month later, he went back and baptized five more; and soon after, Rev. Jesse B. Jones, who was laboring in that section of the country as an evangelist under the A. B. H. M. Society, was chosen pastor. He was young, zealous, and active, and built up and strengthened the church very much. In 1879 he wrote that the prospects were bright, the congregations large and attentive, often numbering from 200 to 300, and that great interest was being manifested. His field covered a share of the east part of Multnomah and Clackamas counties. He was assisted in his support to the extent of \$50 from the Failing Fund. He had preaching stations scattered well nigh over his field. An arm of the church was extended to Powell's valley, and another to Eagle Creek, each place being 12 or 15 miles distant in different directions. In May, 1880, he resigned.

The life of the Baptist church at The Dalles has been rather checkered. The death of Rev. Ezra Fisher, the paralysis of Rev. G. C. Chandler, and their often only temporary supplies, has made its active life as a church somewhat difficult. In 1878, Rev. C. W. Rees came, under the auspices of the A. B. H. M. Society. In February, 1881, he said: "When I came here I found a church with no Sunday School, no prayermeeting, no preaching, and

a meetinghouse unseated. Now we have our house newly repaired, seated, carpeted, and furnished at a cost of nearly \$1000. We have large congregations, prayermeetings, Sunday Schools, and an influence in the community." In fact, it was the largest and most attractive place of worship in the city. The prayermeetings were well attended, the Sunday School prosperous, and peace and harmony predominated. There was a little discouragement however in the fact that the members were scattered over a distance of one hundred and thirty miles. But Brother Rees resigned, and for awhile preaching was at intervals, but the prayermeetings and Sunday School were kept up regularly, as well as the Women's Aid Society, and the church was in a healthy, working condition. In December, 1881, Rev. O. D. Taylor came, under the auspices of the H. M. Society, and was the pastor in 1886. In the summer of 1884, the church sold its property for \$4250, and bought in a more desirable part of the city and built a new meeting house, which was dedicated August 10, 1884; the A. B. H. M. Society donating \$350, and loaning \$500; otherwise, all paid for. In 1885 the church was dismissed from the Willamette Association, "on account of the great distance," and since then has not been represented in any Association.

Rev. G. T. Ellis, at LaGrande was the missionary for that field. He was very active in building the meetinghouse at that place, and deserves great credit for his energy and perseverance, though as a Baptist, he believes in the "perseverance of the saints." He also secured a fine organ and a bell for the church costing \$200. He said that his field took in Summerville and Indian Creek churches, and 500 square miles of thickly settled country, but not content with this, he wanted to take in the Wallowa valley, about 75 miles distant, and fully as large a field. Work enough for four or five men. Some of our pioneer preachers were never satisfied unless they could include in their field all that joined them. But in 1885, being aided by the A. B. H. M. Society, he settled in LaGrande, and the church prospered, and every department of its work was prosecuted with increased energy. Brother Ellis came from Midland, Michigan, in 1883.

In 1878 the Oak Creek church built a good substantial meetinghouse, which was dedicated June 23, 1878, Rev. A. J. Hunsaker preaching the sermon, and a collection of \$400 was taken which cleared the church of indebtedness; and before the brethren separated a number of subscribers for the Baptist Beacon was secured. Because of their assistance, the Methodists were allowed the use of the house one Sunday in each month; but the church was opposed to the use of instrumental music in a house of worship. The report of the

dedication in the Baptist Beacon said:

"The house is a Baptist house; the church is composed of sound Land-mark Baptists, and all are disposed to take hold freely and liberally of every good work. The building is as neat and substantial a country meetinghouse as can be found anywhere."

In the letter to the Association this year, the church utters the following note of warning:

"Brethren: In looking over the field, which is the world, we see many elements of opposition to the kingdom of Christ, among which we mention some of the most common and formidable, such as ritualism, formalism, and false liberalism, coming in disguise, courting the affections of the Bride of Christ with the music of their favorite lullabys of peace and union, whilst their principles and pernicious ways are in direct antagonism and deadly hostility to the principles and commands of the Bridegroom. Our exhortation to our brethren everywhere is to stand firm upon God's eternal truth, being rooted and grounded in the same."

In September the church endorsed the appointment of Rev. D. A. Lynch as the Associational missionary, and raised \$1 for each member to aid his work. It also did the same in 1879, saying that the church was falling short of the measure of its obligations to the dear Savior unless it aided in sending the Gospel to "the regions beyond." At this time it had preaching two Sundays in each month; (Rev. F. M. Long one Sunday and the Saturday preceding, and Revs. Silas Williams and C. H. Mattoon another Sunday), and said that it was looking forward to the time when it could have preaching every Sunday. In 1880 it showed its appreciation of Brother Long by giving him a settled home, one Brother giving him twenty acres of land; another, a house; and many others helped in various ways. In 1881 the church contributed \$54.60 to help the Corvallis church in building, and at a revival meeting about the same time thirty were baptized.

The Umpqua valley was much in the same condition as the Rogue river valley; a half dozen or so of poor, feeble churches and three or four preachers. Little or no help could be obtained from abroad. Revs. C. P. Bailey, W. G. Miller and S. S. Martin, with perhaps two or three licentiates, were their main dependence. The church at Roberts Creek had a hard time, but perhaps but little, if any worse than some others. The population was unsettled. Two or three times the church was broken up by removals, till only one or two remained. Then some others would move in, and it would take another start. Once or twice it had quite a revival with several additions, and it would be greatly encouraged, but its prosperity was of short duration, for the

want of prudent counsel, and of wise leadership, and matters were in a deplorable condition.

A few words may not be out of place to give the reader a clear idea of the difficulties, labors and prospects of the the churches of the Grande Ronde Association in 1876. Baker, Union and Malheur counties, Oregon, are geographically separated from the balance of the State by the Blue mountains, rising a mile or more above the valleys. Each county contained, in 1876, from 3000 to 4000 inhabitants; an industrious, enterprising, intelligent people. From Baker City to Indian valley is about 100 miles, and to visit the five Baptist churches in this distance and return, would require a travel in round numbers, of 250 miles, or nearly that distance. The aggregate membership at that time was less than 100, and the most of them were poor. There were four ordained ministers; two of them quite aged, and owing to these circumstances, Rev. E. P. Waltz was the only one who gave any considerable time to the ministry. He was from near Paris, Mo., and a carpenter by trade, as well as an ordained minister. He was pastor at Baker City for about ten years, and the church prospered under his ministrations. He then resigned, against the wishes of many, to give all his entire time that he could spare to the work in other parts of the valley. But having a family to support, and the churches being able to do but little, he was obliged to work at his trade. For quite a while it was seldom that the churches had preaching. In some localities, Baptist preaching was never heard. Baker City was the largest town, and the church there the most promising. Brother Waltz and Deacons H. W. Estes and D. D. Stephenson were the main strength of the church at that time—all earnest workers. Dr. Stephenson wrote to the Beacon in 1878, that he was about to organize three Sunday schools, and thus assist in disseminating truth. Brother Waltz said they were striving against fearful odds for the advancement of the Master's cause, but they expected to be victorious. At the Grande Ronde Association this year the missionary spirit seemed to take possession of all, and about \$200 was pledged for the mission work, which was very liberal at that time. This was hoped to be the beginning of prosperous times, and the brethren agreed to do all they could towards supporting the state missionary, if he would visit them, even for a few months. The appeal was renewed in 1879, and in April Brother Huff visited that section and spent a week with the brethren at Baker City. In June a Woman's Foreign Mission Circle was organized. Brother Huff soon left, and in 1881 Brother Waltz wrote that he himself was the only Baptist ministers in the county, and only two in the Association; and but one of them doing pastoral laboring, and

no meeting house, but Baker City would try to build. Some of the churches must have help, or they could not hold what they had. He was doing all he could, but could give only about 100 days in the year to the work. In the spring of 1882, Brother Waltz and a Methodist minister held a protracted meeting; 22 united with the Baptist churches at Baker City and Wingville; the Methodists received as many more, or more. In April, application was made to the A. B. H. M. Society for aid so that Brother Waltz could give all his time to the work. About the last of April, Rev. A. J. Hunsaker, the general missionary, visited the church, and during the meeting held, the pastor baptized two deaf mutes into the church; also during the meeting the general missionary laid plans for building the meeting house at Baker City. In May, 1883, the A. B. H. M. Society gave \$200 to Brother Waltz to give his entire time to Baker City, Wingville and Bethel churches. Meanwhile, the corner stone of a meeting house was laid at Baker City, June 28th, and all were full of hope for the future. The work, however, progressed slowly, and it was not until December 2, 1883, that the new house was occupied; which was not completed and dedicated until November 15, 1885. Because they aided in building, the Presbyterians were allowed the use of the house one Sunday in each month. In June, 1886, Brother Waltz resigned, and for about a year the church had no pastor, but regular meetings were kept up.

The Baptist church at Bethel, in Coos county thought it best to disband and reorganize at Coquille City. Brother Bailey thought the prospects encouraging. The interest was deepening, and Brother Beaven was doing good work there. The Baptist cause was looking up in Coos county, and the indications were that a Baptist church would soon be organized in Marshfield. At a protracted meeting held soon after, there were some additions, which strengthened them somewhat, and increased their prospects. But in 1880, Brother Bailey resigned, the interest diminished, some dissensions arose, and it was decided to again disband in 1881. But in 1882, a few of them again reorganized, and prospered so that in 1884, the church established two mission stations. It also got an appointment from the H. M. Society for Rev. J. C. Canterbury as a general missionary for Coos county. But it never represented in the Association after 1885, because of a difficulty with some of the other churches about co-operation, which led to its again disbanding in 1888. In January, 1888, Brother Canterbury's preaching in that locality was attended with much difficulty and hard labor. He says that he often traveled on foot 115 miles, in going and coming to his appointments, and this over mountain trails, steep and rough. Such is pioneer work.

But not all of our churches were alike active, or alike favored. Many others had a more varied experience. Some were not able to branch out to such an extent in active mission work, or were not so blessed in their own growth. Some had adverse circumstances with which to contend; or difficulties to overcome; or the main strength on which they had depended was taken away; or in other ways they were disappointed; and thus their hopes and expectations were brought to naught, or for a time at least, seriously retarded. Some of the new churches organized made little or no progress and withered; some of the older churches died; some grew careless and indifferent; and the love of some waxed cold. But others prospered and grew; slowly, perhaps, but none the less symmetrical and true, an honor to their builders and an honor to God.

The West Union Baptist church, the first Baptist church organized on the Pacific Coast, reported only until 1878,

Except at long intervals, there are no records after 1874. Rev. E. Russ was pastor until June, 1878. The same year the church was represented in the Willamette Association, reporting 23 members who were "much rejoicing over their spiritual prosperity, and the general reviving influence felt among the members." After this date the name of the West Union church disappears from the Minutes of the Association, and elsewhere, nor is any reason assigned for it. But how "23 rejoicing members" should all die at once is a mystery. The only record is that in March, 1879, David Lenox (son of David T. Lenox) and his family were given letters of dismission, and five members, who were all of one family, and also all the other members present at that meeting; gave themselves letters, pronounced the church extinct, and moved away. But Brother Zena Wood, who was also one of the trustees, and his family, with some other members, who were not at that meeting, declare that the church is not extinct, and that they are yet members of it, but they have not yet called another church meeting for business. Preachers of other denominations, and sometimes a Baptist man comes along and preaches in the house, as they see fit, but by what authority is unknown. The latest talk is that the few Baptists there are intending to get together, if possible, call a preacher, and make another effort to live. A few years ago the building was raised on a good stone foundation, and still gives excellent accommodations for worship; so that the property is well worth looking after.

During this period, the Oregon City church lost by death two of its most valued workers, Mrs. Eliza S. Johnson, widow of Rev. Hezekiah Johnson, and Deacon L. D. C. Latourette, one of the earliest members, always ready,

at every call of the church, in all its darkest hours he could be surely relied upon. He was wise and prudent in counsel, careful and correct in execution and faithful and true in his adherence. Honorable and upright, devoted and consecrated, his loss was deeply felt by all. The French Prairie church mourned the death of Rev. James Magers, who had helped to carry the church through many a hard struggle. At times he was its pastor and baptized several into its fellowship, but the most of his preaching was as a temporary supply, or preaching in destitute places as he had opportunity. He was universally respected, and died regretted. The Shiloh church also lost two old standbys; Brother Jacob Foreman, one always ready to help. He was one of its first members. Slow, deliberate, but sure. He died from a cancer on the lip. The other brother was Deacon R. R. Eubanks, of whom a sketch is given in another place.

The First Baptist church of Corvallis had become extinct, but our early Baptists were not willing to give up the struggle, and in December, 1876, Rev. A. J. Hunsaker gathered up what Baptists he could find and organized a second church of 19 members. But being unable to support a pastor, and no help could be obtained outside, the church could only hold meetings on Sunday. Its business meetings were very irregular. In April, 1878, Rev. J. I. Taylor, lately from Virginia, settled near Corvallis, and preached for the church a year or two. He also preached in the destitute sections within his reach, but his age, poor health and the cares of his family, interfered much with his preaching. Rev. J. C. Baker gave them some hymn books, and Sister Linda Goldson established a flourishing Sunday school. Rev. T. W. Spanswick, a traveling evangelist, held a meeting with the church with eight accessions. In February, 1880, Sister Goldson wrote that the church was very much discouraged, and wished to unite with the North 'Palestine church in calling an under-shepherd, and was laboring for that end. Rev. A. J. Hunsaker, the general missionary at that time, says the brethren were willing to contribute beyond their means for that purpose, and that a good, active, energetic man, willing to work, could arouse a good interest and obtain a support. In March, 1880, Rev. F. P. Davidson, a talented young minister from Missouri, came in and was chosen pastor for both churches. He at once commenced to agitate the question of building a meeting house. He was young and single and agreed to preach and labor for the church for his board and clothes, and allow all other contributions to go towards the meetinghouse. So in August, trustees were chosen and the work fairly inaugurated. In October, Brother Davidson published a most stirring appeal for help. He had se-

cured \$670 in cash and subscriptions, but the church had strained itself to the utmost, and if it succeeded help must come from abroad. The A. B. H. M. Society helped to sustain Brother Davidson for six months from November, 1880. He worked faithfully and well; some of the surrounding churches assisting, and \$757 was received. And as his labor was arduous, he took a lamb from his flock to assist him. Brother Davidson wrote:

"We are making a strenuous effort to build a house of worship, but unless the brethren of this state help, it cannot be done. We cannot hope to attain great things unless we have a house. With \$500 more we can build it. Can we, as Baptists, afford to give up this important point when such a small sum will save it? Can brethren sacrifice one of the strongest points in Oregon for \$500?"

But his appeal was in vain. Some expectations were not realized, and this threw a damper on the enterprise. The North Palestine church raised \$42 more, but this was the last. Finally, early in 1881, Brother Davidson resigned the pastorate of both churches, much to their grief and astonishment, for he was well beloved by all. Rev. D. A. Lynch succeeded Brother Davidson at North Palestine, but his other duties did not allow him to serve Corvallis. A few months later, Rev. G. W. Black arrived from Missouri, and there being a fair prospect of his supplying the two churches, Brother Lynch resigned at North Palestine, and Brother Black took the field by the voice of both churches under an appointment from the A. B. H. M. Society. He labored hard to secure the money to finish the meeting house at Corvallis, but not succeeding as well as he expected, he resigned his pastorate in July, 1882, and the building enterprise was entirely abandoned. In December, 1882, Deacon W. H. Elliott died, and as he was one of the main pillars of the church, it never recovered from the loss. It had no pastor after Brother Black left, and was last represented in the Association (by letter only) in 1884. Every member, except a sister or two, either died or moved away from Corvallis, and it was practically extinct. The trustees had bought a lot, 75x100 feet, in a desirable part of the city for \$288.50, and laid a brick foundation for the house at a cost of \$64. They also held a note for \$27.50 for money collected. Brother Black returned \$40 to the contributors. There was \$29.80 on hand. These items taken from the treasurer's book, are given to satisfy numerous inquiries as to what has become of the money contributed. They include only cash collections, not unpaid pledges. Brother Black's account is, collected, \$883.60; subscribed, \$458; paid for lots, \$290; paid for laying foundation, \$54; cash on hand, \$137.60; subscriptions on hand for building house, \$458. The lots were held for the use of a regular Baptist

church in Corvallis. In January, 1883, the trustees were authorized to sell the property, but as the matter was optional with them, they thought it advisable not to sell. Up to 1886 no effort was made to revive the Baptist cause in Corvallis, as too much sacrifice and hard work were required to make it a success—more than could be secured at that time.

In 1877, Rev. E. Russ was chosen pastor of the Forest Grove church and matters began to brighten up a little. Brother Russ is just the man to put life into almost anything. It complained of being poor and scattered; yet it paid Brother Russ \$100 a year for preaching once a month, and contributed regularly for all the Baptist interests, with a membership of 14, and only about half of these near enough to be available. But it said, "if we could have help from the mission board, we could occupy the most important points in the county; but without help we fear this cannot be accomplished. "It is a fact that few of the churches on the entire northwest coast are as willing to do as this feeble church. It was few. It was poor. The most of the members had a hard struggle to supply their family needs, but they were all workers. That tells the story. True, Brother Chandler, and after his paralytic stroke, Sister Chandler was a thorough systemizer, and both were able leaders and directors; and the result of their labor was, that the church slowly grew and their hopes brightened. In February, 1880, Brother Russ resigned, but Rev. J. T. Huff had moved to Forest Grove, and filled his place. The church not only paid his salary, (\$100) but raised over \$3 per member for mission work, and had a small beginning towards a Chinese mission school with four regular attendants. It had regular solicitors for funds to carry on its work, and was still holding the fort, and doing all it could. Says Mrs. Chandler:

"Our little church here in accordance with the Willamette Association, and the Convention at Eugene, had requested Brother Russ to preach on the subject of mission work on the second Sabbath in December, (which is the only Sabbath we have any service of our own) and take up a collection; but before that time came, Brother Russ was shut up at his own home with a case of smallpox in the house. We were greatly disappointed, and hardly knew what to do. Brother Huff was away, and no Baptist minister could be had, and indeed none of any other denomination to conduct the services for us. But we obtained for the morning, Captain Wilkinson, who gave us some earnest talk, though not directly on the subject we had hoped to have before us. I feared, as did others, that our collection would be a failure, but to our joyful surprise, our collection in the morning was \$25, and in the evening, (services conducted by a lay brother, and it was very stormy,) the collec-

tion was \$4. You may not be aware that our church is small, only 21 names on the roll, and of these, about one-third live at such a distance that they are seldom with us."

In 1881, Brother Huff resigned, but they say, "We are few in numbers, and weak in resources, yet we are trying to keep the light shining. We are interested in all the great work given us; would be glad to help sustain a man in our county." And in 1882, they say: "Although we are not increasing in numbers, we are 'holding the fort,' and are as desirous as ever for the advancement of the Lord's Kingdom. Our needs for help are as pressing as ever. We have contributed \$74 the past year for mission work." Rev. E. Russ succeeded Brother Huff until May, 1883, when he was followed by Rev. C. W. Rees. Early in 1884, the church obtained \$400 from the mission board for Brother Rees to labor in the county. This gave new life and courage to the feeble band, and called forth increased activities. In August, 1885, Brother Rees resigned and the church was without a pastor until November, 1886, when Brother W. H. Black, a licentiate, was called, at about \$75 a year, and soon after ordained. He was young, zealous and earnest and the church prospered. He had several preaching points in the vicinity, and was very active, with the full confidence of the community. He had been baptized into the Carlton church in 1871, and licensed by the Mount Olivet church in 1884, and was now doing a good work.

In 1884, the Eugene church lost a valuable member in the death of Rev. Sterling Hill. He was of a family of active, wide awake Baptists, and was mourned by his family, his church, the community and the denomination. In the spring of 1886, Rev. A. P. Graves held a meeting with the church, at which a large number of converts were reported, and thirty-eight were received into the church. A prominent member of the church wrote: "Our pastor is having great and increasing influence on the young people, particularly the students. I am sure he is doing permanent work, for he is building on the Rock, Christ Jesus."

The Table Rock church sustained a mission station for awhile, but the church was feeble, and the death of one of its active members, Brother W. H. Merriman, was a severe blow on its activity. The lapsing of Rev. S. S. Martin into Swedenborgianism was a severe shock, that for a little time interrupted some of the work in some localities of Southern Oregon.

In the Pleasant Butte (Brownsville) church the subject of missions was considerably agitated in 1877. In December, Brother Hunsaker wrote to the Baptist Beacon, "Our meetings are so interesting I have concluded to re-

main a few days and work for Jesus. We cannot accommodate the people for want of room." The church was alive and awake. But in the winter of 1881, the church met a heavy loss in the death of Sister Cynthia Cochran, who had been an active, influential member from its organization in 1853. Her first husband was Rev. William Sperry, the first pastor of the church.

The Pilgrim's Home church had died, but Rev. J. C. Richardson went back and held a protracted meeting in the neighborhood, at which there was a large awakening. Christians were revived, and Christ was honored in the conversion of souls. Hence, he reorganized the church with seven members, on December 8, 1878. A Sunday school was organized, and Brother E. E. Selph was licensed, and recommended as a ministerial student at McMinnville College. A correpondent of the Baptist Beacon said that his first public effort had two good features. "He offered no apology at the beginning, and when he got through he quit." But in December Brother Richardson resigned, and having no pastor, the church dwindled until all but one had moved away.

In 1879 Rev. G. J. Burchett accompanied Brother Hunsaker to one of his appointments at Union church, and urged the claims of McMinnville college so strongly that he secured \$2000 in pledges for that Institution; one brother giving \$1000 on the endowment fund, and a good sister giving \$100 towards endowing a theological chair.

In the fall of 1877 the First Baptist church of Albany called Rev. W. J. Crawford, a young graduate of Shurtleff college, Upper Alton, Illinois, to the pastorate, but he did not arrive until December, 1878. His salary at first was \$800, but in 1880 he made considerable reduction. Yet he did good work. He resigned in 1881. The mission work, the Sunday School, and the church work were well organized and efficient. There had been quite a number of additions by experience and baptism. The church had no pastor from 1881 to 1884, though Rev. G. W. Black supplied it at irregular intervals. The winter of 1882 was so severe that the foundation of the meetinghouse was cracked so as to endanger the building, and it was lowered at a cost of \$150. Also, in 1881, in consequence of a complication of circumstances, a crisis arose in the church of so serious a character that it threatened its very existence. It was unable to support a pastor without aid; there was a lack of harmony among its membership; the general missionary hesitated about recommending asking aid; and the A. B. H. M. Society was not inclined to grant aid without his endorsement. Rumor said there was even private talk among some of the prominent members of selling the church prop-

erty. The general missionary hesitated about recommending aid unless the work was placed upon a basis that would guarantee its permanency, and recommended to the State Board to appeal to the H. M. Society to take hold of the Albany work both in supporting a pastor, and also in completing the house, which action was so taken. The Board certified to the Society that it was of no use to spend money there, unless it was with the view of carrying the church until it could walk alone, and through this earnest appeal, the Society was induced to take hold of the work, and Rev. T. G. Brownson was called as pastor, and on the recommendation of the Oregon Board, commissioned at a salary of \$1000; the church paying \$300, and the Society, \$700. The church was largely aided, and the danger averted, through the active efforts of three Baptists not members of the Albany church. Brother John Conner and his family, though members of the First Baptist church of Portland, were its friends, living in Albany. Brother Conner had given \$500 towards the building, and his wife had mostly seated it, and gave it a nice Communion set, and from one or both it had received many handsome donations. In fact, for a time, they contributed nearly half its support. And Brother H. F. Merrill, a nephew of Brother Conner, well acquainted personally in New York City, wrote to Brethren William Phelps, J. F. Elder, D. D., H. G. Weston, D. D., and others, appealing for help, and finally Brethren Conner and Merrill guaranteed that the quota of the church should be met, and this aid was secured from the Society, and in July 1883, Rev. T. G. Brownson, of Three Rivers, Michigan, was called, and reached Albany in March, 1884. Of the three pastors about this time, Brother Crawford's work was preparatory, Brother Brownson's the unification of parties, and Brother Trumbull's the development of the talent of the church; and neither could so well have performed the work of the other. The new house was dedicated April 27, 1884. Early in 1886 nearly one-third of the resident members removed, which crippled the church very much. In May it rescinded its rule against receiving the immersions of other denominations as valid baptism. Brother Brownson was pastor in 1886, and the outlook was encouraging.

In January, 1877, Rev. A. J. Hunsaker was chosen pastor of the McMinnville church, and aid was asked of the A. B. H. M. Society for one half his salary, so as to secure his entire time. But it was not obtained. The church was seriously considering the question of sustaining preaching every Sabbath, and in 1878 Rev. Burchett was asked to preach for it once a month. In the fall it was quite active in trying to extend the circulation of the Baptist Beacon, which Rev. J. C. Baker had just commenced to publish. In March,

1879, the Sunday School commenced taking monthly collections for Rev. W. E. M. James, the Sunday School missionary of the Convention; and a monthly concert of prayer for missions was established. The church reported a regular attendance at all its stated meetings, and a steady growth in spiritual life. The sisters had their mission Circle, and the children their band of "Cheerful Workers," and all were active, zealous, and earnest. In the fall of 1879 the church lost a valuable worker in the death of Sister Mary Reed, who had been a baptist and a devoted Christian for nearly 60 years, and was ready to testify her love for God, and to praise Him for His tender mercy until He called her home.

McMinnville church was a wide awake church. In 1880 much interest was manifested, and Rev. G. J. Burchett protracted the meetings and Mrs. Henry Warren thus speaks of him:

"Besides the time devoted to the school, (Brother Burchett was then the college president), he preaches wonderful sermons, conducts prayermeetings, and does other Christian work with faithfulness not to be surpassed. Four students have been converted, and six are asking for prayers."

And in April she said:

"Not having observed the week of prayer at the usual time, our church appointed one week in February to hold prayermeeting. New laborers were developed and came up nobly to the work, doing all for the glory of God. The interest grew from night to night, and sometimes our chapel could not seat all who came. The meetings were continued three weeks, during which time there were 17 conversions and 13 baptisms. Many others requested prayers, and there is still a good interest, although we are holding only our usual services. One peculiar feature of this meeting was that there was no preaching except on Sunday; only a simple, unpretending, home-like prayer-meeting; but the Savior was with us; the Divine Spirit smiled upon us; and God added His blessing. Nearly all the conversions were among the students; one husband and wife gave their hearts to the Lord Jesus and were baptized together; 19 additions were made to the church. And although this effort has closed, we feel that the work will go on, and on, and many souls will come to the Savior as the result of the late labor. Our pastor labored earnestly and prayerfully, and has been a power in the Divine hands in leading sinners to the cross of Christ."

On the evening of the fourth Sabbath in May the Children's Mission Band gave a concert and collected \$8 for missions. The church gave one Sabbath in each month to mission work, taking collections quarterly for home or foreign work as the church directed. These meetings were well attended, and the interest increasing. Meanwhile, Brother Hunsaker had resigned the pastorate, to go into the general missionary work of the Convention. The

church then extended a call to Rev. G. J. Burchett, who promised all the time he could spare from his other labors, at a small compensation. Collections were still taken for Brother James. The different Societies and Bands held very interesting meetings every month. They were zealous and active and evidently accomplishing much good. Brother Burchett continued to preach until early in 1881, when he went to the Eastern States in the interests of McMinnville college. After this, preaching was irregular, though Revs. E. C. Anderson, E. Russ and A. J. Hunsaker preached for the church occasionally. Thus it worked along as best it could until September, 1882, when Rev. W. J. Crawford was chosen pastor, being assisted by the A. B. H. M. Society. In November, an arm was extended to Dayton, a village about seven miles distant, and the pastor preached there once a month. At the same time Revs. Hunsaker and Crawford held a protracted meeting there, and several at that place united with the McMinnville church. During Brother Crawford's pastorate, in the summer of 1883, he secured pledges and nearly completed a meetinghouse at McMinnville, which was dedicated December 2nd, of the same year. (Prior to this time the church had met in the old college chapel). Also the envelope system for collections was adopted. Brother Crawford resigned to accept a professorship in the college. Rev. G. J. Burchett followed him as pastor. In January, 1885, with no aid outside of his church, the pastor commenced a series of meetings lasting six weeks. The Holy Spirit was present. The work was deep and general. A debt of about \$600 having hung over the church since its dedication, a good brother, O. B. Skinner, who had already given liberally, now proposed to give \$100 of this debt, if the balance could be secured at once. This was done in a few days. As Brother Skinner was a poor man, making the support of himself and a large family by hard labor, this was a most liberal proposition. During the year, an arm of the church was extended to Wheatland, about 10 miles distant, and the meeting at Dayton was also kept up; but in June, 1885, eleven members were dismissed to organize a church at the latter place. In September, 1885, the church sustained a heavy loss in the death of Hon. Henry Warren. He was a wise counsellor, a prudent manager, a ready helper, and truly a pillar in the church. There was probably no member whose loss would have been more severely felt. In February, 1886, revival meetings were conducted by Rev. A. P. Graves, and these meetings were followed up and resulted in thirty-five additions to the church. But many of the students of the college who united, afterwards left for their homes, so that the net gain was not so large as might at first appear. Brother Burchett was pastor in 1886, at \$800 a year.

The Carlton church (first called North Yamhill church) almost from its first organization, had two or three missionary stations and its pastor, under the direction of the church, gave half his time to these missions, and other destitute places, reporting the results. In 1877 it agreed to unite with "the Christian denomination" in building a meetinghouse on the following conditions: (1) It was to be a good common house. (2) The time was to be equally divided; each church having a week at a time, beginning at the middle of the week. (3) That there be six trustees; three from each church: who should control the house. (4) In case of dissatisfaction, the dissatisfied shall put a price on the property, and the other church shall give or take the price, the party paying the price taking the property. (5) The agreement to be legally drawn up and recorded in the county clerk's office, at Lafayette, Yamhill county, Oregon. This agreement proved satisfactory until both churches were able to build, when the Baptists bought out the other.

In 1879 Brother McCutcheon was licensed, and soon after called to the pastorate, though not ordained until January 15, 1881. During the year before Rev. A. J. Hunsaker had infused much zeal and activity into the membership, and helped to establish system into the efforts of the church so that more effective work could be accomplished, until at last nearly all the members became active and zealous in the vineyard of the Lord. In January, 1880, the church lost one of its best workers in the death of Miss Martha Cooper; a young girl about eighteen years of age. She professed religion in 1875. Her conversion was bright, and her life a consecration. Her entire labor was trying to bring her associates to Christ. A dozen or more of her Sunday School class were thus brought into the church. Just before her death she was blessed with a glorious vision of the future joys of the righteous. She was a living monument of the Spirit's work, and a standing rebuke to the infidelity abounding in the vicinity, and her triumphant death for a time completely silenced the voice of infidelity and soul-sleeping in that part of the country. The church and the community could hardly have sustained a greater loss than in the death of that dear Sister. She was a strength to the church, an inspiration to the pastor, and a joy to all.

Rev. C. M. Hill has stated in one of our papers that the Carlton Baptist church was "a model church" and Brother McCutcheon "a model pastor." It may not be out of place therefore, to note some of its peculiarities, if it has any. First, Brother McCutcheon is an ordinary farmer, with a fair common school education, which he has much improved by home study, until

he has mastered several of the higher studies. He is a close critic, especially in language and logical studies, and has a fair understanding of the Greek. All obtained at home, with but little aid from teachers. He also has excellent judgment, and sound common sense. He does his own thinking, and when a truth is once established, is not easily wavered. He is very retiring, never crowds himself forward, and is very diffident, and brethren accuse him of much underrating his talents and abilities.

In looking at this church and its field at this time, several items deserve mention. (1) A large portion of the membership was composed of people of different nationalities, and Brother McCutcheon was a full American. All could speak and understand the English language, but Brother McCutcheon had to harmonize and unite their different ideas brought from "the old country." (2) The field extended from Lafayette to Tillamook Bay; about 75 miles, and about 20 miles in width, all heavily settled, except a few miles over the coast mountains; and with no Baptist preaching. And all this the Carlton church was trying to cultivate without asking help. (3) The church had two young members preparing for the ministry, and was all the time calling out the talent of the church for more, and these were all put to work at these mission stations as far as possible. (4) Other denominations were making some efforts, and the public sympathies were decidedly against the Baptists all over the field. Infidelity, soul-sleeping and adventism were rampant. (5) Except in the Union Sunday School, (and that was only in name), the attitude of the church was uncompromising. No unionism nor affiliation in any way, no encouragement to traveling, unknown evangelists. It investigated everything before endorsing it, and was missionary to the core, encouraging every benevolent enterprise, even borrowing money to do this; at the same time giving no money to festivals, sociables, church fairs, or other questionable devices for raising funds for church work. It had asked no aid outside of the church, nor, until this time had it received any from abroad. Nearly all were farmers in moderate circumstances, and there were few of them; nearly one-half non-resident: but nearly all the resident members were active, earnest workers, and Brother McCutcheon is one of the best executive leaders that the denomination has in Oregon. In June, 1880, the members agreed to pay ten cents each per month into the treasury, and declared it to be the indispensable duty of the church to support the ministry. In January, 1882, the church directed that all money for the benefit of the church should go into the general fund under the control of the deacons, and be drawn out only on the order of the church, and used according to its direc-

tions, unless otherwise ordered by contributors. It also asked and secured help from the Mission Board, so as to have Brother McCutcheon give his entire time to the work; his appointment dating in January, 1882. He was to preach for the church and also at its mission stations. In a letter to the Baptist Beacon he says his field is hard to cultivate, and he gets discouraged because he cannot see the cause prosper as he would like. Still he thinks there is a little gain. The mission band of the church was in a flourishing condition, and the talents of the young members were being developed and brought out. In November the church called Brother McCutcheon for one-half his time, but he would not accept for a part of his time, and in December it called him for all his time, and directed that half his time be given to the out-stations; one at North Yamhill, about three and a half miles distant, and another at Chehalem valley, about ten miles distant. In 1884, the church says that its mission band, Sunday School, and weekly prayer-meetings were all prosperous, but that it had not made the progress during the year that it desired, partly from a lack of spirituality among its members, and partly from the difficulties of the field, arising from infidelity, and a kind of don't care, or do-nothing-ism. Anti-mission, and seventh-day adventism had also hindered the work somewhat. It was however in full sympathy with every benevolent work. Brother McCutcheon's work still continued through 1886. In February the meeting was protracted with thirteen additions, and a general reviving of the church. In February, 1886, Rev. A. J. Hunsaker assisted in a protracted meeting in Chehalem valley with seventeen additions, and the work becoming too heavy for Brother McCutcheon, an advisory committee of seven was appointed to assist him. In October twenty-three letters were given to organize a church in Chehalem valley, and assistance sent, with a promise of further assistance if necessary.

Rev. G. W. Warmouth kept three or four little feeble churches alive in the southern part of Linn county, which are now healthy, thriving churches. One of these is Halsey, and Prairie precinct was until removals broke it up. He was also often a great help to Pleasant Butte (now Brownsville). But his age and many infirmities often interfered with his preaching. He died January 19, 1886. He was a wise and safe counsellor, and stood very high, both in the church and the general community. The churches in Southern Oregon, especially in the Rogue river valley, had to get along as best they could. None of them were able to sustain a pastor, and there were but two or three preachers, and they mostly traveled as itinerants, where there was the greatest call; though they usually tried to take one or two churches in their round.

Being all poor men, they had to give some of their time to secular labor for the support of their families. Sometimes they would get a little aid from the A. B. H. M. Society, but this only gave them a little more time to preach the Word. The harvest was ripe, but where was the loudest call, was often a serious question.

The Indian troubles in Eastern Oregon in 1877-8 seriously disturbed the church at Pilot Rock. Some houses were burnt about eight or ten miles distant. The brethren were unsettled about remaining, and everything was uncertain. But at length, the Indians being subdued, matters became quiet, and confidence was again restored. Prospects grew brighter and the church resumed its work. The Sunday school was revived, and the outlook was encouraging. Rev. W. H. Pruett was pastor, but his increasing labors compelled him to resign in 1878. Rev. D. P. Brooks succeeded him and was pastor for three years. In 1879, Brother J. L. Wilson was licensed, and in 1880 was ordained, but he soon moved away. Then for two years the church had no pastor, and dwindled. Rev. C. B. Bristow tried to revive it again, but owing to deaths and removals it died, and was not represented again after 1885. The church was often called the Pilot Rock church, but its name was Pioneer.

The Stayton church was dormant until 1880, when it began to show some activity in mission work. In March, Rev. A. J. Hunsaker assisted in a protracted meeting with ten additions. The church was revived, the community awakened and the brethren encouraged. In 1885, Brother J. D. Darby was licensed. In 1886, Rev. D. A. Lynch assisted in a protracted meeting with about a dozen additions, and the health of Rev. William Jeter being very poor, he resigned as pastor and Brother Lynch succeeded him. During the summer the church built a meeting house, which was dedicated free from debt, and with no begging on the day of dedication.

The Prineville church labored under considerable difficulty in carrying on its work. For nine years after its organization it had no pastor. All its preaching was from occasional visits by brethren from abroad. Dr. R. C. Hill visited it in 1879 and held a meeting with eleven additions, but the distance was so great and over high mountains, that the church did not represent in any Association, and no reports appear until 1881. Rev. C. C. Sperry then visited the church and found it in a healthy condition, and the brethren somewhat discouraged from the lack of ministerial help. In 1881 a Union meeting house was built. Rev. F. M. Long visited the church, and was chosen pastor in 1889, and served the church two years. He was the first regular pastor the

church had. Rev. T. Clay Neece followed him. In 1884, the church dismissed thirteen members, who lived forty miles distant, that they might organize a church at Bridge Creek, in their vicinity. In the fall, Rev. T. J. Harper assisted Brother Neece in a protracted meeting with seventeen conversions. Rev. G. B. Douglass was pastor in 1886.

In 1878, the place of meeting of the Blue Mountain church was moved to Heppner, and the name changed to the First Baptist church of Heppner. A liberal subscription was secured and trustees chosen, but the Indian outbreak interfered somewhat with their plans. Rev. W. H. Pruett, their pastor, thus describes the situation late in 1878.

"I had not visited the church since the Indian outbreak until last week, from the fact of there still being hostilities in the country towards Camas Prairie and at the headwaters at Willow and Butter Creeks. When I met our brethren there, I found them still holding the fort for our Blessed Master, not discouraged, as I feared they would be. We intend going on and building our house of worship this fall. During the Indian troubles the mill had to suspend business entirely, hence we shall be detained in securing our finishing lumber until late. The trustees thought we could commence on the house by the first of October. We have nearly \$1200 subscribed; don't fear any financial embarrassments. Had a good service there on the Sabbath. Left the brethren and sisters much encouraged. Spent yesterday in collecting money for the church here in Pendleton.

Deacon Claiborne Hill says: "We have only six male members, and but two of these have much property, though we get considerable help outside." But there was delay, and the house was not ready for dedication until July 25, 1880, when Revs. W. H. Pruett and A. J. Hunsaker conducted the services. An interesting episode occurred as the church was making its last struggles for means to finish the work. The president and suite of the Northern Pacific Railroad passed through Heppner, and seeing the house without doors or windows, inquired the cause, and was told that the trustees lacked the means to get them; whereupon, three of the company gave \$60 for that purpose. Being strangers, and having no special interest in the town, as it was far from their line of survey, this was generous and well worthy of remembrance. With this help the house was completed at once. Rev. C. C. Sperry was pastor then, and served the church about a year when he returned to the Willamette valley, and the church was two years without a pastor. Rev. C. W. Rees was next chosen and stayed a year, being aided by the A. B. H. M. Society. Then again the church was without a pastor until the spring of 1886, when Rev. C. P. Bailey was chosen and served it two years, when he left to take charge of the church at Dayton, Washington.

In the winter of 1877-8, Rev. W. H. Pruett, the pastor of the Pendleton church, together with Revs. S. E. Stearns and D. P. Brooks held a protracted meeting—14 conversions and several backsliders reclaimed. The church felt so encouraged that it commenced building a meeting house. August 11, 1878, Brother D. W. C. Britt was ordained. The Indian troubles interfered with the plans of the church. Pendleton sustained greater damage than any other point in the county, unless it was Pilot Rock. Matters were very gloomy for awhile, but at length the Indians were subdued, business was resumed and the church renewed its efforts to build. In 1878, an unsuccessful effort was made to obtain \$500 assistance from the A. B. H. M. Society. The soliciting and collecting were mostly done by Rev. W. H. Pruett, and the house was completed and the first sermon preached in it January 26, 1879, by Rev. J. L. Blich, D. D. The church owned two lots, each 50x100 feet, and all was enclosed by a neat fence. Brethren Pruett and Blich held a protracted meeting in the house at once, resulting in 20 conversions. The debt (\$600) was a source of trouble, and to assist in paying it, the house was rented for a private school. Yet the church built a snug little parsonage, 18x26 feet, one-and-a-half stories high, and costing \$600; completing and paying for it in February, 1881, and then valued the entire property at \$4000. Brother Pruett now resigned to take charge of the churches at Weston and Mountain Valley. He had preached occasionally in Pendleton for two years prior to the organization of the church, then occasionally for three years, and then twice a month for two years. In June Rev. J. T. Huff was called to the pastorate, and \$200 aid per year secured from the A. B. H. M. Society. He was to preach three Sundays each month at Pendleton, and one Sunday at Pleasant Valley church about a year, and then resigned on account of his wife's health. He was an excellent pastor, and his wife was said to have been better than he. In October, 1881, the church received a donation of \$500 from the Church Edifice Fund, which paid the debt. On January 8, 1882, the house was formally dedicated. The sermon was by Rev. D. J. Pierce. After Brother Huff's resignation, the church was awhile without a pastor, but kept up its meetings with more or less regularity until June, 1884, when Brother C. A. Woody was chosen. He was ordained October 3rd by a council of 15 brethren, Rev. S. C. Balr, Moderator; Rev. W. H. Pruett, Clerk. He soon after received an appointment from the A. B. H. M. Society, which was renewed in 1885. He served the church until June 1886. In the winter of 1885, Rev. A. P. Graves, D. D., held a series of meetings with the church resulting in eight

baptisms. Until November, 1885, the church was supplied by Revs. L. L. Shearer and L. S. Livermore, when Brother Livermore was chosen pastor, and was the pastor in 1886.

In July, 1877, the Mount Olivet church commenced taking regular missionary collections. In August it licensed Brother Harswell. In June, 1878, it also licensed Brother J. C. Canterbury. That fall the church commenced to build a meeting house at Sumner, and had it enclosed and a floor laid in it when it was blown down in a storm in the winter of 1878-9. This discouraged the brethren for while. Brother Canterbury was ordained June 8, 1879. October 8, 1879, Brother S. W. Beaven was ordained. In 1880, the church built another meeting house. Brother Bailey, who had preached for the church from its beginning for about \$50 to \$100 a year, now agreed not only to preach for the church for another year for nothing, but also help pay for the meeting house. It must be remembered that he was a poor man with a family dependent upon his daily labor for a support. In the winter of 1879-80, Rev. A. J. Hunsaker visited that section, and he and Brother Bailey held a protracted meeting resulting in several conversions and a general reviving of the church. The next fall it united with the Marshfield church and secured an appointment for Brother Bailey from the A. B. H. M. Society, dating from January, 1881. This was a great help, and the brethren declared they were not discouraged but were trusting in God. In February, 1883, the appointment of Rev. F. P. Davidson at Marshfield released Brother Bailey somewhat, thus enabling him to give more time to the destitute sections. Mount Olivet church united with the Pleasant Hill and Pioneer churches in asking further aid for him in this work, and secured him an appointment in November as general missionary for Coos county. In July, 1884, Brother F. E. Scofield was ordained by the Dora church, and the same year Rev. Joseph Ritter moved into Coos county, thus increasing the preaching force by two earnest, devoted men. This was a great encouragement to Brother Bailey, and a help to the churches. In June, 1885, Brother W. H. Black was licensed. In August, Brother Bailey resigned and moved to Middle Oregon; Rev. F. E. Scofield succeeding him in the pastorate of the Mount Olivet church for the next three years.

Rev. D. A. Lynch was pastor of this church until 1880. In 1877, the church partially completed a meeting house, but being unable to finish, and in danger of losing their property, in 1878 it made an appeal to the Central Association for help, and \$34 was secured. Help also came from other sources, and the brethren worked along as means were obtained, but would not run in

debt. Though the weather and other causes prevented Brother Lynch from attending every meeting, the church had services every Sabbath, and a Bible class was conducted by one of the members. In the fall of 1879, the house was completed. The brethren say "It is a Baptist house with no 'Union' in it." The church tried to pay its pastor \$25 each quarter, but they were all very poor, and it required much sacrifice. Sometimes they fell a little short. The Sunday school was first organized in 1878, and has been kept up since then. Rev. W. E. McCutcheon followed Brother Lynch as pastor and preached for the church three years. In 1882 Brother McCutcheon was aided by the A. B. H. M. Society in his work for Carlton and vicinity, which included Mount Olive church. The church was in full sympathy with every denominational work, and Brother McCutcheon succeeded in reducing matters to a system so that every department of work belonging to the church was provided for. The contributions were usually small but regular. In the fall of 1883, Brother McCutcheon resigned and the church was without a pastor for a year, when Brother Lynch was again chosen for a year, to be again followed by Brother McCutcheon. In 1886, the church says it feels that the once-a-month system is inadequate to meet the demands of the field, and believes that it should be discontinued. The church sustained a severe loss this year in the death of Sister Nicodemus, one of its most energetic workers.

Rev. Joseph Ritter served the church at Ashland as pastor for three years. In 1878, it had a flourishing Sunday school, and came into the Rogue River Association. It was weak, both numerically and financially, and needed a house of worship. Brother Ritter was forced to give a part of his time to secular pursuits for the support of his family. Rev. A. Brown lived at Ashland, but his poor health prevented him from preaching regularly. December 30, 1881, Rev. A. M. Russell, from Dayton, Washington, arrived at Ashland under appointment of the A. B. H. M. Society. His first work was to secure lots for a meeting house. He was well pleased with the situation. Often denominations were well established and a Baptist meetinghouse was a necessity. In 1882 he had the lots paid for and was pushing the building enterprise. In 1883, he held a protracted meeting a few miles distant, which resulted in five conversions. He says: "These were the first conversions ever known in the neighborhood, although the settlement was 30 years old; and though thickly settled, only five persons could be found at the beginning of the meeting who would confess Christ." But the public sentiment, which had previously been infidel, now was much changed, and many came over to the side of Christianity.

In this meeting several of the brethren and sisters of Ashland helped him. there are many similar places on the Pacific Coast at the present time. Meanwhile, the church had secured about \$700 for a meeting house, which was the limit of their ability, and they appealed to the brethren and churches for help. The A. B. H. M. Society loaned the church \$500, which was afterwards made a donation. Finally, funds were obtained, the house was paid for and dedicated February 15, 1885, Rev. J. C. Baker preaching the sermon. To show the labor that it cost, it may be well to state that Brother Russell commenced in January, 1882, with 26 resident members, and 18 of these moved away before the house was finished. There were ten additions, and seven of these moved away. Two or three non-residents had moved in, so that in all, there were 17 resident members in February 1885. All were poor, except two, and these two were in moderate circumstances. Four members were superannuated. Only three had a property income, and two of the three were heavily in debt. Of the absentees, only one contributed to the current expenses of the churches. Perhaps they were not able. Members of other denominations contributed \$110. Such were the difficulties. Sister Russell organized a "Ladies' Society," which raised over \$300 for the work, besides helping largely to create sentiment in its favor. Deacon Horace Root and his wife, of the Wagner's Creek church, helped nobly. He was a whole souled Baptist, and showed his faith by his works. The meeting at the dedication was protracted. The church was greatly strengthened. A Sunday school and prayer meeting were provided for and the outlook was more encouraging. The next month the sisters secured \$17.50 for a bell. In August, 1886, Brother Russell said the work was steadily increasing. The Sunday school was one of the best in Southern Oregon. Deacon Root, having moved into the town, became the Superintendent. The bell had been secured, and better still, some thorough Baptists had moved in. Brother Russell served the church five years.

In May, 1887, Rev. G. J. Burchett arrived from California, and was chosen pastor of the church at Astoria. He at once went to work to build a meeting house. Brother Marshall Kinney, a whole-souled Baptist, and a worthy son of a noble father, paid \$600 for a lot, besides helping munificently otherwise. Miss Georgia Parker, a school teacher, gave \$200 besides helping to pay the pastor and other expenses. Such was the liberality and zeal of the brothers and sisters, that on September 23, 1877, they entered their house of worship. But it required hard labor to overcome the obstacles. One difficulty was the instability of the population. Brother Burchett

doubled his membership the first year, but not more than a dozen remained. Again, 1877 was one of the most disastrous seasons known to the fishing business, and Brother Kinney, who was financially the main stay of the church, had the most of his means invested in a cannery. But the house was built and paid for, and on May 19, 1878, it was dedicated; just one year from the time that Brother Burchett preached his first sermon in Astoria. The entire cost, \$2500, was raised from the church and friends in Astoria. Brother Burchett having tendered his resignation to accept the presidency of McMinnville College, Rev. J. L. Carmichael, a late graduate of William Jewell College, Missouri, was chosen as his successor, but did not accept. The church was represented in the Willamette Association in 1877-8, and in March, 1879, Rev. R. C. White visited the place and found three young converts, the fruit of the Sunday school. He spent a few Sabbaths there, baptizing four. He says: "At the present time there are advantages here which we should not lose. We have a good house of worship, free from debt, and a suitable man would have the ear and command the respect of the people. I trust that God will so order it that a suitable man may be obtained for this important sphere of ministerial labor."

After Brother Burchett left, for several years the church had no settled pastor, and was not represented in the Association. It kept up its Sunday school and prayer meeting for about a year, and was occasionally visited by passing brethren. Rev. Winfield Scott, chaplain at Fort Canby, preached for it as his duties permitted. In 1885, Rev. B. S. McLafferty was called to the pastorate and served the church about eight months. From March, 1884, to June 1, 1887, it had no pastor.

Soon after its organization, the Fair Oaks church established a Sunday school and two prayer meetings a week, and appointed a solicitor for missions. Sometimes the church had a pastor; sometimes not, but its Sunday school and mission work was kept up all the time. It had a few good revivals; one with thirteen additions; another with twenty-eight additions; twenty-five baptisms. In 1882 it built a meeting house. Rev. J. C. Richardson was pastor in 1886. The Mountain Valley church was very poor, but it built a meeting house at once, and for about six years paid Rev. W. H. Pruett about \$50 a year for preaching, until Rev. Henry March, from St. Johns, N. B., came and settled near them, and Brother Pruett turned the church over to him, and it prospered under his ministry until he died in September, 1891.

Pioneer church (2) was first called Bear Creek. The location was moved about six miles and the name changed also. At the organization it li-

censed one of its members, Thomas Bradford. Rev. S. S. Martin visited it and helped it very much. It sent out solicitors for mission work. Its Sunday school was prosperous. It soon licensed more of its members, established a mission station or two, and set its licentiates at work. Having a revival with seventeen additions, the church felt able to build a meeting house, and it did. In 1882, it dismissed several members to organize at Fishtrap, some six or seven miles away, but this was not a success, though Rev. F. E. Scofield preached for it a year or two, and Revs. C. P. Bailey and J. C. Canterbury preached for it awhile, keeping it up for four or five years, but the members were careless, neglecting to look after absentees, and it died out. Deacon W. L. Hayter worked very hard for it but in vain. His anxiety can be appreciated when it is stated that he had lived thirteen years on the Coquille before he heard a Baptist sermon. He made strong efforts for the Baptist cause in that section. In 1883, the Pioneer church raised \$1 per member for local missions, and united with the other churches in asking aid from the H. M. Board to the extent of \$300 for Rev. C. P. Bailey as missionary for Coos county, the church pledging \$112.50. Brother Bailey had served them faithfully, often traveling through severe storms, over mountain trails or climbing deep canyons, crossing dangerous streams and perilous places to be at his appointments. In this way he had built them up in the Spirit and in the truth. In this work he had an efficient helper in Deacon K. D. Gorham, who was ever ready to help, even beyond his means. Rev. Joseph Ritter followed Brother Bailey. He was a most worthy successor; a veteran of experience and deep piety, who had for forty years held aloft the standard of the Cross and proclaimed to dying men a Savior's love. Rev. F. E. Scofield was the pastor in 1886.

In March 1879, Revs. W. H. Pruett and D. P. Brooks organized a church with seven members near Helix, in Umatilla county, calling it Pleasant Valley Baptist church. Brother Pruett also secured two lots in Helix, had trustees appointed, and raised a subscription of between \$400 and \$500 for a meeting house. Poor health prevented his visiting the church regularly. Several members moved away. The church became discouraged, and disbanded, to allow such as desired to unite with the church at Centerville (now Athena). Had Brother Pruett's health allowed, he would have built the meeting house, and created a Baptist interest there. The church came into the Mount Pleasant Association in 1879.

By referring to the history of the First Baptist church of Portland, it will

NOTE—A flourishing Baptist church with a fine house has since been built at Helix.

be seen that in the fall of 1872, that church established a mission Sunday school in East Portland, and, with various changes kept it up until on the petition of several brethren and sisters of East Portland, letters of dismission were granted, and the First Baptist church of East Portland was organized. Rev. R. C. White was chosen pastor, but he stayed only a few months. The church made an unsuccessful application to the A. B. H. M. Society for aid. In May, 1880, Rev. S. C. Price accepted the pastorate, and the Willamette Association assisted the church \$100 from the Failing Fund. It came into the Association in June, and in September, 1880, Rev. Price received an appointment from the A. B. H. M. Society. A series of preambles and resolutions relative to its benevolent work were adopted, and it agreed to take four annual collections for the same. Efforts to build a meeting house were commenced at the first, but the work was hindered, and it was not until May, 1881, that the house was dedicated. Cash and pledges were secured at the time sufficient to free the house from debt, and Rev. Price reported the prospects encouraging. The congregations had doubled, and all were hopeful. In December the church voted to give one evening in each month to prayer for missions. In June, 1882, Rev. Price resigned and was succeeded by Rev. J. G. Burchett; A basis of action was agreed upon, in which, after expressing its belief in certain fundamental principles of co-operation between church and pastor, the church among several other things, declared that

"1. The church in its every member is bound by ties of redemptive love to support the pastor in his ministerial labors.

"2. It is the duty of every member of the church to be present at every meeting of the church, unless providentially hindered. That the church is as truly called to listen to the preaching and obey the truth as the minister is to preach; and that the practice of gadding about from one denomination to another for self-gratification is highly demoralizing.

In September Rev. Burchett had a call to the pastorate at McMinnville, but East Portland would not release him. Yet in October, the church accepted his resignation, and he moved to McMinnville as pastor of that church, and also assumed the editorship of the Baptist Beacon. From January, 1888, Rev. A. J. Hunsaker, as general missionary, filled the pulpit a few months. At this time the envelope system for collections was adopted. April 17, 1884, Rev. C. H. Hobart accepted the pastorate, and in 1885, general prosperity prevailed. The attendance was increasing, and the church was having accessions at nearly every meeting. Early in the year Rev. Hobart reports some very interesting revival meetings both at East Portland and Mount

Tabor. In twelve weeks 76 members were received at East Portland and the church was joyful in consequence. In June it became self-sustaining and returned a vote of thanks to the A. B. H. M. Society for previous help. In 1886, Rev. Hobart resigned and moved to California.

Rev. S. W. Beaven had previously preached some in the neighborhood of Marshfield, but Brother Bailey did the first baptizing in Coos Bay. In the protracted meeting held here, Brother S. S. Martin assisted Brother Bailey and says of him: "He was one of the best workers ever in Coos County. The mud was never so deep, nor the waters so high as to stop him. He never failed to come." During the summer of 1880 Brother Bailey reports a live prayermeeting, a prosperous Sunday School, and encouraging prospects for an ingathering of souls. In February, 1881, he received a commission from the A. B. H. M. Society. In the spring of 1882 Rev. F. P. Davidson visited Marshfield and assisted Brother Bailey in a revival meeting resulting in several conversions and a general awakening. They also secured two lots and some pledges for a meetinghouse. In February Brother Davidson returned to Marshfield with a commission from the A. B. H. M. Society, but stayed only until fall, and in December was succeeded by Rev. G. W. Black; also under appointment by the Society for Marshfield and vicinity. He took up the work of the meetinghouse with such zeal and determination, that the house was built and dedicated August 17, 1884. A new plan of missionary work for Coos County was adopted and prospects were encouraging. Brother Black served the church about a year and a half, when he moved to Gardiner, and Rev. R. J. C. Campbell was the supply for about a year, but with no stipulated compensation. In August, 1885, the church and in fact the entire county, suffered a severe loss in the removal of Rev. C. P. Bailey to Eastern Oregon. There was not a man on the entire field so much needed as he. In March, 1886, Rev. J. C. Canterbury was appointed by the A. B. H. M. Society for Marshfield and vicinity, and served nine months.

Having held a protracted meeting with seventeen baptisms, and others awaiting baptism, Rev. W. G. Miller thought it was proper to organize a Baptist church at Myrtle Creek with twenty members in February, 1881. Rev. J. I. G. Stark was pastor for about five years, when he left. He was too poor to give his entire time to the ministry without aid, and the church was also poor, so that it was hard work for it to live. From removals, deaths, and perhaps other causes, the church dwindled to five members, and appeared to be practically extinct, or at least its prospects were not flattering in 1886.

Feeling the need of some religious influences in the neighborhood, about

ten brethren and sisters organized a Baptist Sunday School at Moro, which culminated in 1881 into a church, called Friendship, with eight members, and T. Clay Neece, a young licentiate was chosen pastor, and soon after ordained. In 1883 the church helped organize the Middle Oregon Association. But Brother Neece moved to Prineville, and for two or three years the church had no pastor. Rev. T. J. Harper visited it occasionally. It kept up its Sunday School and its prayermeetings. Its meetinghouse, partially completed, blew down, and in 1886 it was struggling for life.

Revs. C. P. Bailey and J. C. Canterbury held protracted meetings with several baptisms, and finally organized a Baptist church at Dora, in Coos county, and also licensed Brother F. E. Scofield, who was called to the pastorate, and in 1884 he was ordained. He came to Oregon in 1878 and settled in Coos county. He was a Methodist, but changing his views, was baptized by Brother Bailey in 1881. He is an earnest, devoted man, a good worker, with a fair education, and able to handle his subjects with profit. He was chosen pastor of the church as soon as ordained. A Sunday School was started with Mrs. Scofield as superintendent. The church became very feeble, owing to removals, and in 1888, Brother Scofield moved to Marshfield, under appointment of the A. B. H. M. Society, and it became extinct.

In the Minutes of the Eastern Association of Oregon and California for 1881, it is stated that the First Baptist church of Lakeview was organized with six members, March 18, 1881, and that Rev. L. E. Henderson was pastor. It was not represented after that year until 1885, and the records then state that Rev. W. E. Adams, the missionary of the Eastern Association, came to Lakeview and gathering together the few Baptists that he could find, assisted by Rev. J. D. Bonner and H. M. Henderson, organized the First Baptist church of Lakeview with eight members, January 22, 1885. The church soon commenced building a meeting house, and committees were appointed to look after the Sunday School, the prayermeetings, and the sick. In June it came into the Eastern Association. In 1886 Rev. A. M. Russell visited the church, and speaks highly of the members as Christian workers. He says that he did not visit a Baptist family that was not taking a Baptist newspaper, and that a warmer hearted, more generous and hospitable people never lived. The same year the church established a mission station at High Point, a place on the opposite side of Goose lake, and maintained it until January, 1888, when a Baptist church was organized at that place.

During this period about fifty new churches were organized; but Indian

Creek and Peaceful Home consolidated to organize the Baptist church at Elgin. At Meadows, Rev. C. A. Wooddy said there were about twenty Baptists but he could see no way of supplying them. Schuttler's Flat had a revival in 1884 with twenty-four additions, and pledged \$101.25 for missions. A prosperous church was building up at Hillsboro, and that church and Forest Grove had got some aid from the H. M. Society. Several churches had built meetinghouses. Rev. C. P. Bailey went to Gardiner, at the mouth of the Umpqua river, where no Baptist sermon had ever been preached, nor any denomination had made any special effort, held a meeting, baptized six, reclaimed several backsliders, and organized a church on November 16, 1883. At the same time, he secured lots for a meetinghouse, started a subscription, and some not Baptists pushed the work with such vigor, that soon \$500 was secured. Brother Bailey and Rev. G. W. Black preached for the church until January, 1884, when Brother Black was called to the pastorate, and served the church until September, 1886, preaching also for Elkton, twenty miles up the river. A flourishing Sunday School was established. Rev. W. M. Wells from Carthage, Missouri, was pastor in 1886, and everything was prosperous.

Dayton (Oregon) Baptist church built the first brick meetinghouse for Baptists in Oregon. It was dedicated November 28, 1886.

Owing to the great distance on the one side and the rough mountains on the other side, the churches in Klamath county were not associated in 1886. The pastor at Lost River Gap, Rev. J. B. Griffith was the only Baptist minister within 100 miles, except Rev. Floyd Farrar, and his poor health did not allow him to do much. Yet Brother Griffith said the prospects were encouraging. He was born in Georgia in 1853, converted in 1870, and ordained in Texas in 1879. He came to Oregon in 1884; settled in Klamath county, organized the church at Lost River Gap soon after his arrival, and has been preaching there ever since. He is earnest, zealous, consecrated; and the only Baptist minister able to labor within 100 miles of his residence. He is poor, and has a family, and cannot give himself entirely to the work, without help from outside of his field, which is hard to secure. The church in Langell's valley, at Haynesville, is the next church organized by Brother Griffith. When Brother J. K. Haynes came to that place in the fall of 1885, and found neither church nor Sunday School, he organized the latter, and began to talk about obtaining a minister to preach to them. A preacher came, and the house was too small for the audience. This was said to have been the first sermon in Langell's valley. People twenty-five and thirty years

old were there who had never heard a sermon. He was invited to come again, and the church was the result. But the progress of the church was slow. It could have preaching only once a month; Brother Griffith was the only Baptist minister within reach, and he was pressed by calls on every side. It built a meetinghouse in 1888. Because of the great distance and expense, they could not meet Association or Conventions. Brother Haynes said, "We have a fair prospect of doing a great and noble work for Christ."

The Prineville church had a mission station on Bridge creek, forty miles away. Revs. C. P. Bailey and T. Clay Neese held a meeting there, baptized thirteen into the Prineville church, and immediately dismissed them (several Prineville brethren were present) to organize at Bridge creek. Rev. Stephen Riley continued the meeting and baptized twelve more, and Brother Bailey still continued it and baptized fifteen, and the church licensed Brother J. M. Mansfield to preach, and all were rejoicing at the prospect in 1886.

Of the later churches organized during this period, that at Grant's Pass was the first Baptist church in Oregon to have a formal Council of Recognition to decide on the regularity of the proceedings, with other formal services. Such a course was never before heard of by the early Baptists of Oregon, and would generally have been disapproved of as unnecessary at least, and as squinting too much towards formalism. The customary procedure was to invite some neighboring ministers to be present to assist; if they came all right; if not, the church organized itself. At the next meeting of the Association, an account of the organization and some of the Articles of Faith adopted was presented, and by a direct vote of the Association the church was received unless there was some special objection, and that was all there was of it. The William's Creek church immediately built a meetinghouse, and the church was so intensely Landmark, that one condition of its subscription was, that if the church ever became anti-Landmark, its property was to be forfeited and sold, and its proceeds go to the Southern Baptist Convention. Yet it got its subscription, built the house, the prospects were encouraging, and the church prospered under the pasorate of Rev. Andrew Brown.

At a protracted meeting held by Rev. W. E. McCutcheon and A. J. Hunsaker at Chehalem valley, a mission station of the Carlton church, at which seventeen members were baptized, these with six more, dismissed from Carlton, were organized as the Chehalem Valley Baptist church. Rev. W. E. McCutcheon was pastor. The prospects were all hopeful. Resolutions were adopted, agreeing to support preaching according to their ability; each member to contribute steadily for the leading objects of Christian benevolence; to en-

courage education and Bible study; against intoxicating beverages; attending theaters and similar places as detrimental to personal piety and pernicious in its influence on others; and to discourage dancing, revelry and card playing, as harmful to godliness, and their association and tendencies are an offense to brethren whom we should not willingly grieve.

I A. CHINESE MISSION WORK

I. BAPTIST CHINESE MISSION OF PORTLAND. 1874

(See Page 258)

Whatever may be said as to missions, either at home or abroad, the duty of Christians toward those immediately about them is unmistakable. God has sent the Chinese here and their conversion should be a matter of serious consideration. In the winning of souls neither race nor nationality are distinctive elements. The birth and early training are inseparable accidents; the capacity for conversion and becoming earnest Christians is a demonstrable fact among the Chinese. They are here, a great field of labor is open, and Christians are responsible to God for this field. It opens one of the finest avenues for Christian labor in the world. Rev. J. Q. A. Henry, in an eloquent appeal urging these principles, says:

"To one coming from a distance, the sight of a heathen community with all of its disgusting features, in the very heart of this otherwise lovely city, is an object of wonder and surprise calling for the deepest pity. Walking up certain thoroughfares, one is actually transferred to the streets of Hong Kong or Swatow. Right before your eyes are Gods made of wood and stone which your fellow mortals fall down and worship. "Am I my brother's keeper?" you ask. Certainly you are. 'Where is thy brother?' Church members may puzzle themselves whether Chinamen have souls, but Christians will accept the fact as settled, and labor for their conversion. Deepest regret will some day fill the souls of many for their slowness in improving the precious opportunity, once given, for gathering gems for the Kingdom. And the reason why we should be alive to our grand opportunities, is, because of the invaluable assistance they can give to the work of Foreign missions. For years we have sent men and money to China to convert the heathen there. The work has ever been subject to numerous drawbacks, but the severest of these has doubtless been the almost insurmountable obstacles encountered in learning the language, and becoming accustomed to that peculiar people. Hence the work has moved slowly. The missionary world now clearly recognizes that if the heathen are to be brought to Christ, the main part of the work of evangelization must be done by native helpers. Which is easier then, to send men and means yearly in the face of obstacles to do the work in an unknown world, or

to labor for the conversion of heathen who come in our midst, and send them back as heralds of salvation? Perhaps at no distant day we will recognize the Divine purpose in bringing these people to our shores."

These thoughts and extracts are offered as a partial justification of the time, labor and expense attendant upon the Portland Chinese mission. Rev. G. S. Abbott, D. D., Editor of the Herald of Truth, Oakland, California, also confirms these facts.

"I have had the pleasure of baptizing many Chinamen, and I am prepared to say that for constancy and steadfastness of Christian life, and average piety, every one of the Chinamen converted in Oakland, and baptized by me, bears a most favorable comparison with respect to these qualities with any other conversions on the Pacific coast with which I am acquainted."

And Mrs. Bradway, of Oakland, California, after five years labor among the Chinese, says:

"I have never known more faithful, earnest, working Christians than the Chinese brethren."

The quarterly report of the Superintendent, dated February 24, 1877, gives an average attendance of 43, with 9 regular teachers, and some temporary assistance from others. During the week of prayer a great deal of interest was evinced by the pupils, and five desired to unite with the church. There were others anxious to join, but the missionary, Dong Gong, did not believe in urging them until he was positive that the change was genuine. The signs of hope for the permanent success of the mission continued to increase very rapidly. The attendance was equal to the capacity, and suggestions were being considered with reference to enlarging the room. Recitations by classes had been introduced to some extent, and was working well by securing more thorough study, superior drill, and stimulating more enthusiasm in the pupils. The pupils were also assisting in the expense of adding comforts and conveniences to the school. Much of this was ascribed to the lively interest taken by the young lady teachers, some of whom were making great sacrifices to attend regularly upon their classes. The pupils had also sent \$60 to assist a Chinese mission near Canton, China. In January, 1878, the A. B. H. M. Society gave \$250 to aid this work, and continued this aid for several years; but for a time, Brother Dong Gong was to give one half his time to the Chinese in Washington. Yet all was not smooth sailing. Many of the Chinese were opposed to the movement, and much persecution was practiced towards those who became converts. Brother Cheng St. Ying was brutally murdered. Rev. Dong Gong was assaulted on the street by four of his countrymen, and only escaped by his activity and spirited resistance. He was

hated for his having embraced Christianity, and for his opposition to their system of slavery toward their women. He was also an interpreter in a case where a Chinese girl had been stolen from her husband; but she was recovered and restored. All this only intensified their animosity.

The Annual Report for 1878 said that when the opposition from without was considered, the prosperity for the year was beyond expectation. The lives of those attending had for months been threatened, at one time making the continued existence of the mission doubtful, but those who loved the Lord Jesus were bound in closer union, and were laboring more earnestly in behalf of their benighted fellow men. The average attendance had been above that of former years, notwithstanding a serious secession, about the close of the last year, caused by the high Christian ground taken in relation to the treatment of Chinese women. In all the work, everything was made subservient to the teaching of Christian truth, thereby upbuilding the converts in a noble and outspoken manhood. During the summer preaching was conducted by Rev. Dong Gong and the Christian brethren. The numbers attending were large, respectful, and attentive. By this means a large class was reached, and furnished with subjects for thought and conversation. One result of these street meetings was to educate an intelligent and powerful minority of the heathen Chinese, and to bring them into sympathy with the Christians. Singing Christian songs was found to be one of the best ways of teaching Christian truth. Much time was given to this part of the work, which was ably conducted by Miss L. A. Mitchell and Miss Kate Kingsley. The Sunday School was doing a grand work, and the prayermeetings were well attended. The regular Sabbath services by Rev. Dong Gong took a deeper hold on the Chinese people than formerly. At the evening service the house was generally full; strange faces often seen; the best attention given; and all seemed loth to depart at the close. Baptisms during the year, one; deaths, two.

The aim of those in charge was, generally, to teach the pupils the duty of voluntary giving to sustain Christian work. The success of this training can best be seen in the statistical tables. Besides giving liberally at the ordinary church collections, they also paid nearly all the expenses of the sickness and funeral of the two who died. All this, be it remembered, was from those who three years before would not have given a dime in aid of any Christian work whatever. The different departments of work were so linked together that it was almost impossible to separate them. Under God's blessing, the credit is due to the untiring, self-denying missionary, Rev. Dong Gong, to Dr. Barber and his self-sacrificing band of teachers in the Bible school, and to the

Chinese Christian brethren. There had been some additions to the teachers, and some changes. They now numbered eleven. The expenses of the church for the mission during the year were about \$750.

In June, 1879, the church reported five baptisms from the mission for the year. The same year it built a chapel for the mission, costing \$1200, which was dedicated September 15, 1879. A Chinese brother, Jeung Gwoon Jau, thus writes of this matter:

"That night a good many American and Chinese Christian brothers and sisters and friends were there. We had a very pleasant, and happy, and joyful time, singing beautiful songs of thanksgiving. Brother Dong Gong made a report of the Chinese mission in this city. Brother Coats and some other Christian ministers and friends talked good and comforting words to us. After this we had singing and prayer. So we closed with joy. The school commenced on September 18. This year the attendance is very large. We have seventeen teachers and about eighty scholars, and each prayermeeting in the mission room has almost the same number. I think the school room large enough for our use now. God's grace to this mission. I hope you will remember us, and pray for this mission, and for me, and I will pray for you. I feel very glad for this mission. I thank God for letting me see this new chapel for the Chinese. Chinese Baptist missions were started in America many years ago, but we have not had a chapel building before this. I hope a Baptist church will be built for the Chinese wherever they are."

A synopsis of the Annual Report for 1879 gives the average evening attendance for the year as seventy. The pupils were very studious, giving close and careful attention. Physical science, Christian ethics, and the moral condition of mankind, and relative subjects were most sought after by the advanced pupils, and it had been the plan of those in charge to use these advanced students as assistants and interpreters. The rapid and correct understanding of our language and the Christian spirit that pervaded the mission were due to this system. The Sunday School had a high average attendance considering the difficulty of obtaining teachers, and the fact that only religious instruction was given. The studies were confined to the New Testament. The story of Jesus and His love had a wonderful effect on the minds of the pupils, and the answers to the questions of the lessons showed that many of them had made it a subject of deep study. Much care was taken to make every subject plain. Rev. Dong Gong was interpreter. This carefulness accounts for the correctness and extent of the knowledge the school possessed of the New Testament teachings.

Rev. Dong Gong's services were well attended, especially on Sabbath evenings. Thursday evening prayer meetings were engaged in by the

Christian students, and often a part was taken by others, who came in to see what was going on. Street preaching to the Chinese was kept up during the summer months. Much mission work was done outside of Portland by Brother Dong Gong. He showed himself at all times a faithful and willing workman. Some questions relative to Chinese women threatened trouble for a time, and caused much anxiety, but a kind Providence overruled these disturbing elements. Three women sought the protection of the mission; after carefully examining each case, two were provided for. The other was shot on the street while attempting the second time to escape from the degrading life she was compelled to lead. It is worthy of remark that many Chinese in the city, who were not members of the school, contributed cheerfully towards the building of the new chapel.

Brother Fung Chak, for fourteen years a Chinese Christian, and who had worked in Canton, China, as a teacher or missionary, came to California, and thence to Oregon in the fall of 1879. With his experience, he proved a valuable assistant to the work at Portland. For the next year or two the Reports were substantially repetitions of those already given except in statistics. Baptisms reported, four. November 3, 1880, Rev. Dong Gong resigned to visit his people in China, and Brother Fung Chak was his successor. In 1881 the church said: "The Chinese mission still continues the center of an active effort to Christianize the Chinese." On June 21, a Council was called to ordain Brother Fung Chak to the ministry. Revs. J. C. Baker, S. C. Price, John A. Gray, J. H. Teale, M. Bailey and A. J. Hunsaker taking part in the services. In his charge to the people, Brother Baker said:

1. "I charge that you receive him as a Christian minister.
2. That you treat him as a Christian brother.
3. That you aid him as a Christian worker.
4. That you sympathize with him in his specific calling, namely: The giving of the Gospel to his countrymen.'

Brother Fung Chak was well taught in the Word and a most useful man. He had the entire confidence of the church at Portland, and of all who knew him and his work. In May, 1882, he wrote that he had just baptized four Chinese converts, and several Chinese are seeking Christ. The school was doing well. Brother Dean was still Superintendent. "The brethren like him very much. We pray the Lord may bless him and give him a great reward for his work." He also says: "We are all working together to help the Gospel that it may become a large church in the future. Every indication showed intense earnestness and aggressiveness on the part of the Chinese brethren, and

their appreciation of the work of the A. B. H. M. Society was manifested by a "Thank-offering" of \$85. They had fifty resident members; twelve non-resident; all comparatively poor. But matters were so well systematized and understood that practically, except the night school, they were a separate organization, though nominally under the watchcare of the First Baptist church, and were aided, and often directed by it in their important work. They were assisting to support a Chinese missionary near Canton, China, and in all, contributing over \$500 a year for the various objects of benevolent work; including \$240 as one half of their pastor's salary. But they desired to do more. Fung Chak made a stirring appeal in the Home Mission Monthly for aid. He set forth that the Chinese were willing to hear, but the laborers were so few and the labor so vast, that little could be done without help; and then he spoke of local needs, alluding to the Salem mission, the effort at Astoria, and the wants of Eastern and Western Washington and Idaho, and trusted that the Board would in the future find it possible to improve more fully this needy and important field: The future was uncertain. Yet the Society agreed that what had been gained must be kept, and that it was a duty to sustain the Chinese mission here.

The Annual Report of 1882 set forth the far reaching influences of the mission, and pointed to letters from distant parts, and the personal observations of American friends who had visited China, who stated that the Chinese Christians who had returned home were doing much to teach and preach the Gospel to their fellow men. Many of the pupils who were not Christians by open profession, but who were in sympathy with its grand principles, were active workers in the same direction. A missionary in the Black Hills, Wyoming, in 1884 spoke of two pupils of the school (converts) who were exerting an influence in that locality. Again Fung Chak wrote:

"God has in many ways blessed the mission work, but especially so in the steadfast walk and conversation of the converts. Many have left us, but we have abundant evidence by letters and direct statements of those who have come in direct contact with them in China, Japan, England, and the States and Territories of our own land, bearing testimony to the Christian character and work of those who have gone out from this mission. Every where they go, they preach, teach and testify in the name of Jesus. So you will see that the aid so willingly given by the Home Mission Society, without which this mission could not have lived, has not been as water spilled on the ground. Of over 60 baptized, only one has receded from his Christian faith.

"If the society could possibly extend its work on this coast, and establish some means of educating Chinese ministers, the result would be grand. In the midst of all the turmoil and strife raised by the 'Chinese Question', there is be-

ing laid foundation work in the midst of the Chinese population that in the near future is going to revolutionize and shake from circumference to center the hoary empire from whence they came; and if we Baptists want to plant a pure Gospel all over that then rejuvenated empire, now and here is the time and place to begin and work."

And again he makes the appeal:

"Oh, is there no money for the Chinese; however much there may be for others? Must they be despised and also the salvation of their souls utterly ignored? The Chinese are generally willing to hear the Gospel and will gather and listen attentively to its preaching. It can hardly be realized in the East what a strong arm of the work in China is the work on this coast."

The pastor of the Portland church thus speaks of Fung Chak and the mission:

"Fung Chak is an eloquent, devoted man, and his labors are meeting with marked success. During the eight years of their mission work, there has been but one apostate, and he was received without due knowledge of his antecedents. The members are devoted, earnest, intelligent Christians. This is the finest mission work among the Chinese on the Pacific coast, and the results have exceeded the most sanguine anticipations.

"Who knows but the conversion of these Chinese, many of whom will return to their own country with the precious Gospel is not one of the mighty instrumentalities that God is employing to bring multitudes of that people to the knowledge of Jesus?"

The Annual Report in December 31, 1882, gives the average attendance for the year as 60; a slight decrease, arising probably from the fact that the M. E. Church had also started a mission. The results however were further reaching, and having a deeper hold on the Chinese mind, from the plan of having the advanced pupils (nearly all Christians) act as interpreters and assistants to the teachers of the various classes. Often strangers were present at the Thursday evening prayer meetings; twelve had been baptized, and four received by letter during the year. Rev. Fung Chak had returned to China for his family. In 1883 he wrote that he found his family well, and was preaching the Lord's Gospel at Canton, China, and that the Chinese brethren there were supporting him. He says: "I wish to come back to Portland very much, but the brethren do not permit me to come, and want me to be their minister. I hope you will pray for me that I may be able to do His work and be faithful for Christ." In 1884 Rev. J. B. Hartwell, D. D., of San Francisco, was appointed by the A. B. H. M. Society as Superintendent of missions to the Chinese on the Pacific coast, and the plan was to awaken interest in this work in various ways; and where there were Chinese to organize Sunday Schools, missions, and other agencies as the requirements and circum-

stances would render advisable. Brother William Hahn succeeded Brother Dean as Superintendent of the mission in 1884-5. In 1885 the converts numbered eighty, but the membership, resident and non-resident, numbered only 72. These were still counted as part of the membership of the First Church, although they worshipped in their own chapel with their own native pastor, at that time Brother Tong Tsin Cheung. The average attendance at the school was 34; 47 the most at any one time during the year. Brother J. N. Percy was Superintendent of the night school; the average attendance from 25 to 40. A falling away because, (1) The Chinese population was but little more than half that of two or three years before. (2) Several other schools had been started and the patronage was divided. (3) The novelty of the work was past. And (4) Christian sentiment and convictions concerning Chinese evangelization had changed somewhat. Yet, as a whole, the work was encouraging and gratifying.

Whether a Chinaman is a proper subject for mission work is not a question for Christians. If we believe him human, and endowed with reasoning powers, he is certainly within reach of Salvation by Jesus Christ. He is here; one of us. He meets all the vices, and very little of the virtues of our people. He sees the worst side of all classes, and but little of the better side. We have converts here; also in China. This shows that he can be reached by the Gospel. Many also have heard the Gospel through this mission, and whilst not open Christians, yet fixed impressions have been made, and ideas introduced which will never be forgotten. Still, we can reach but few. Hence, we need more missionaries for them, and the points already occupied should not be allowed to flag. The following letter from Fung Chak to Rev. G. S. Abbott, D. D., tells its own story:

"My Dear Brother: It is good news to inform you that two more Chinese were converted last week and will be baptized tonight. I humbly thank the Heavenly Father, who hath brought them out of the darkness to come to Christ, and revealed these good things unto them. I hope you will pray for us, that God will cause His Gospel to spread out to the Chinese, and one by one they may come to be converted in the future time. We have received by baptism twelve, and four by letter the last year; total membership 65; we raised for Foreign missions, \$100.75; Home missions, Jubilee offering, \$85; Walla Walla college, \$40; McMinnville college, \$115; Benevolence, \$20; Incidentals, \$247.25; and by a Concert, \$53. Besides this the scholars pay their teachers something, and Sabbath subscription. This is all from our Chinese mission church. 'Wherefore by their fruits ye shall know them.' Good Bye. I am very truly yours, FUNG CHAK."

Rev. D. J. Pierce says that the first year after the mission started he

baptized 16; the second year, 10. In 1884, there were over 60 converts; and they were workers. They paid over \$1000 on their chapel. They supported a Chinese missionary in Canton, and made large individual gifts for the support of the Gospel. He also says that in 1884, they gave \$56 for the Bible cause; and gave him \$40 for Colfax Academy, when he expected only \$5.

As an illustration of the influence of this work, the following incident is taken from the Home Mission Monthly for October, 1884, Page 255.

"I had noticed among my hearers, one Sunday morning, two Chinamen, whose fixed attention was a perfect inspiration to me while preaching, and my soul went out to reach them. In the evening these two brought 13 more Chinamen. These 15 sat in a solid group in the rear of the congregation.

"The interest they manifested determined me to take the earliest opportunity to learn more of them. Yesterday was my opportunity. The first two had been eight years in our missions on the Pacific coast. I could not quite understand them, but my interpreter said Effa Tang and Chin Youee were converted in the Baptist Missions on the Pacific Coast. It was Effa Tang and Chin Youee that I saw in the morning congregation, and who brought with them 13 more to the evening service. It is said there are 160 Chinese in the Black Hills. Most all of them gather in the temple of their heathen worship, which they maintain right before our face and eyes here. Now, if our Home Mission Society cannot send one who can preach in their language, yet we have a leverage against this heathen temple in the two precious trophies taken or won by our Chinese Missions on the Pacific Coast. Brother Dexter, a good Baptist from Boston, is about to start a night school. There Effa Tang and Chin Youee will lead in their countrymen, all of whom are anxious to learn English, and thus we will have the English Bible to our help by and by among the Chinese of the Black Hills. So you see our Baptist missions on the Pacific Coast reach farther in their instrumentality than is generally known, and enable us to 'catch on' here in efforts to rescue and save the Chinese from heathenism, which they practice in the Black Hills. D. L."

Their card of invitation taken from the Baptist Beacon of April, 1885, shows one of their methods of work. On the opposite side was the same card in their own language. The editor speaks of the mission work under the direction of Deacon Hahn as one of the most praiseworthy in our country.

"Where is the way where light dwelleth? Job XXXVIII, 19.

Where is the good way? Jeremiah VI, 16.

"You are cordially invited to attend the devotional meetings of the Chinese Baptist Mission, to be held at their chapel on Fifth street, near Alder. Preaching every Sunday at 11 a. m. and 7:45 p. m. Sunday school at 6:30 p. m. Prayer meeting every Thursday at 7:30 p. m.

TONG TSIN CHEUNG.

"God is light and in Him is no darkness at all, I John 1, 5.

Jesus saith unto him 'I am the way, and the truth, and the life. John XIV. 6.'

In 1885, occurred a series of Chinese outrages upon the Pacific Coast, that were a disgrace to civilized people. True, they were usually led and controlled by "a hoodlum element," composed mainly of the dregs of society. The entire movement was lawless, criminal, and in violation of every principle of right, yet by many Christian people it was winked at. The work at Portland suffered severely from these causes. In 1886 the school was exceedingly small, and it was impossible to forecast the result.

2. SALEM BAPTIST CHINESE MISSION. 1876

Early in the fall of 1877, several members of the Salem church began to consider the feasibility of establishing a Chinese mission in Salem under the general supervision of the First Baptist church of that city. On October 6th, this culminated in the appointment of Mrs. J. C. Baker, Mrs. A. W. Kinney, Rose Townsend, J. W. Morrill and A. T. Yeaton, as a board of managers to have the oversight of said mission. Mrs. A. W. Kinney was made superintendent. The managers fitted up a room, the Chinese themselves taking hold with much enthusiasm. In April, 1878, the first Chinese addition to the church occurred in the reception of Brother Jeung Gwoon Jeu, by letter of dismissal from the First Baptist church of Oakland, California, and in August, the board was authorized to employ Brother Gwoon Jeu as a Chinese city missionary "so long as he can be sustained." In May, Brother J. C. Baker said:

"This mission is new, only having been run about seven months. It is under the care of and supported by the Baptist church. Though not as large as the Portland Baptist mission, yet it is doing a good work, and is in a very prosperous condition. The work is largely performed by ladies, and is all gratuitous. The school is taught four evenings in each week, besides the Sunday school on each Sunday afternoon, and devoted to Bible study. The object is to give these men a knowledge of the true God. To do this, it is necessary to teach them to read. Hence, the night school, where reading, writing, arithmetic and geography are taught. Doubtless, the object of the pupil is to learn the language for personal and pecuniary benefit, but this is a means of introducing much religious instruction. The school is opened with singing and prayer, and closed by repeating the Lord's prayer with the pupils. Mrs. A. W. Kinney is the efficient superintendent, with Mrs. J. C. Baker, assistant, and Mrs. J. W. Morrill, secretary. These are aided in the work by other ladies and girls no less devoted. Mr. A. T. Yeaton renders valuable service in teaching the school to sing. Tuition at night school is \$1 a

month. A good organ was paid for and all expenses met through the efforts of those devoted workers: the Chinese themselves being large contributors. Pupils, 20; quite a number of whom were deeply interested in the Bible. All have ceased their idol worship. The school has now an important assistant in the person of Rev. Kun Chin, an earnest Christian, an efficient exponent of the Bible in the Chinese language. He is doing good service for the mission, and with the blessing of God, converts are expected before long.

During the meeting of the Willamette Association at Salem in 1878, upon the request of the church, a council consisting of the ministers and brethren of the Association, met June 24th and ordained Brother Jeung Gwoon Jeu to the work of the ministry. To this time the expenses of the school had amounted to \$240.15. A visitor to the school about this time makes the following reflections:

"1. Six months ago, several of these Chinese knew nothing, or but little, even of our language, now they are weekly reciting from one or two verses to an entire psalm or half a chapter of the New Testament, and who can estimate the rich harvest that may yet result from this sowing of the good seed of the word of God.

"2. As Baptists, we have been very careless and indifferent in our foreign mission work. Now the heathen are brought to our very doors to prompt us to duty. Who knows but that the conversion of these Chinese and sending them back to their own country with the precious Gospel, is not one of the mighty instrumentalities that God will employ to bring multitudes of that people to the knowledge of Jesus?

"3. When we consider how directly antagonistic all the education, early training, and prejudices of the Chinese are to our customs and beliefs, I cannot but regard the genuine conversion of a Chinaman to Christianity as one of the most stupendous miracles of modern times; How cheering and encouraging that the grace of God can overcome all.

"4. What an incentive to Christian activity! If any brother or sister feels indifferent or careless in regard to the mission work, let him visit one of these mission schools, and his Christian desires will receive an impetus most wonderful.

"5. The importance of women's work in the cause of missions. This mission appears to be mostly, if not altogether, under the charge of the sisters. And a glorious work it is! And grand in its results! These gathered in Salem. More in Portland and elsewhere. What will the end be? Surely sheaves of rejoicing."

In 1879, the school greatly increased in interest and attendance. There had been connected with it at different times about 40 pupils; average monthly attendance, 14. The expenses for the year were \$407.35. Brother Jeung Gwoon Jeu was prosecuting his work most successfully. He had established in Salem a Chinese Christian Association of 13 members. Had vis-

ted Albany and Corvallis, and was full of energy and zeal. He reported two or three fit subjects for baptism, but his health failing, he was obliged to give up his labor and return to China. In November, the church received its first Chinese convert, and six were baptized in November and December. Brother Jeung Gwoon Jeu was put to work in China, and in his letters speaks of his work and of the conversion of his wife, and of other matters connected with the mission there; but at length his health failed him there, and he died in the triumphs of a living faith. In May, Brother Baker relates the following incident:

"An occasion of rare occurrence was that enjoyed by the Baptist church of this city at their last Thursday evening prayer meeting. After the meeting was well under way several Christian Chinese came in, accompanied by a large, fine looking companion, who took a seat with them. Embracing the opportunity at the first pause in the meeting, he arose, walked deliberately down the aisle, extended his hand to the pastor and said "I be a Christian and came to be baptized." Returning to his seat the pastor recognized him as one of the old mission scholars, who had been away for more than a year, and had now performed a journey of about 170 miles to follow the Lord Jesus in baptism. He was examined by the church, and on Sabbath morning was buried with Christ by baptism. On Wednesday he started on his return trip, having promised the family he was serving to return within ten days. He left us a happy man. The workers in the mission, the mission scholars, and indeed, all of us rejoice with him. The mission school is now taking a vacation, and the Sunday school is being kept up by the teachers, and a weekly prayer meeting is being held by the Chinese and mission scholars."

The mission was continued during the summer of 1881, but the death of Deacon A. W. Kinney on January, 1, 1881, and Sister Baker's calls to other duties took her attention so much from school, and so much increased care was thrown upon Sister Kinney, that the school dwindled and was finally abandoned. But during its existence nine converts were baptized. It was carried on altogether by the church with no help from any organized society.

3. ALBANY CHINESE MISSION

In the fall of 1879, during the pastorate of W. J. Crawford, an effort was made to organize a Chinese class preparatory to establishing a mission. Mrs. W. J. Crawford succeeded in gathering a number of Chinese boys together, who came to her residence twice a week to learn the songs of Zion and to read the New Testament. Gee Lee was doubtless converted and asked to be admitted to the church but was refused on the ground that being a heathen

he lacked sincerity. The boys continued to attend Sunday school and the twice-a-week night school throughout 1880; in fact, till the end of the above pastorate, April, 1881. This work was quiet and nonconspicuous, but was of a genuine character. Some of the members of the church had scruples about such work, but these have outgrown their exclusiveness in great measure, and God has been glorified in the salvation of some of the heathen.

I. B. GERMAN WORK

I. THE FIRST GERMAN BAPTIST CHURCH OF BETHANY. 1877. (Cedar Mills)

Located first at Cedar Mills and afterwards at Bethany, about 10 miles northwest of Portland.

At the session of the Willamette Association held at Portland, June 22, 1877, the Cedar Mills church reported itself through its interpreter, Rev. J. Wichser, as a Swiss colony which had studied the Bible in their own language, and by so doing had adopted Baptist principles independent of Baptist influences. As Baptists, they desired to know whether the churches of the Association baptized any who did not give good evidence of conversion. It was unanimously decided by a rising vote, that Baptists still adhere, as they always have done, to the primitive doctrines of a converted church membership. The church was received into the Association reporting an aggregate of 25 members, six of whom had been received since the organization. Rev. J. C. Baker, in the Baptist Beacon, says: "They are Baptists through and through, as their examination shows." Brother John Graf, their pastor, was a licentiate, but was ordained to the ministry on September 12, 1877, by the same council that ordained Brother A. S. Coats for the Portland church. But the Cedar Mills church was never again represented in the Association.

In about two years Brother Graf left the Baptists and became a "Free church" man, (somewhat similar to the Freewill Baptists) taking seven of the church with him. But the meetings of the others were kept up by Deacon Isaac Eggiman. The church sent for Rev. F. M. Schaelike, of San Francisco, who came and reorganized the church with 18 members, June 22, 1879. The organization took the name of the First German Baptist Church of Bethany, and adopted the Articles of Faith as published in Pendleton's Manual. Rev. Schaelike served the church one year. Meanwhile, it had made application to the "Mission Society of the Western Conference of the German Baptists of America" for one of the students of the Theological Seminary of

Rochester, New York, and after earnest prayer for direction, Brother Vincent Farnkopf, a young licentiate, concluded to come. This brother was from Germany to the United States in 1870, and was ordained to the ministry just previous to starting for Oregon, by the German Baptist church at Folsomdale, New York. He reached his field in July, 1880, and served the church three years. His salary was \$250. The first year the church paid \$50; after that it paid \$150. The A. B. H. M. Society paid the balance. The church had 31 members. Regular meetings were kept up at private houses, and also a weekly prayer meeting. In 1880, it had a flourishing Sunday school with 25 pupils, kept up the year round, with four conversions from the school during the year. Rev. Farnkopf was an earnest, active worker, with frequent baptisms as a reward of his labors. During the summer of 1881, the church built a chapel costing about \$300. Of this, \$67.60 was obtained from other churches. The balance was from the members, for they made it a church work, asking no help from the community. The house was dedicated December 25, 1881, and was the first meeting house of the German Baptists on the Pacific Coast. In 1882, a mission station was established in Clackamas county, and eight members baptized there, and Rev. Farnkopf reported a good prospect for more soon. In 1883, Rev. Farnkopf left, and Rev. John Croenl succeeded him, also under appointment of the A. B. H. M. Society. He was about 50 years of age, with a large family; was born near the line between France and Germany, converted and baptized in the old country at the age of 20, and ordained in Chicago in 1874. He is a hard, earnest worker, and a sound Baptist. Has a salary of \$500. The church for two years paid \$300; then it paid \$350; the balance by the A. B. H. M. Society. The church makes its application direct to the New York Board, and does not operate through the Oregon Convention, nor is it represented in any Association. The annual statistical exhibit is not published.

I. C. SCANDINAVIAN WORK

I. FIRST SCANDINAVIAN BAPTIST CHURCH OF PORTLAND. 1884

Located on 11th Street between Flanders and Glisan, Portland, 1884.

The record of any movement amongst the Scandinavians of the North Pacific Coast is found in the Minutes of the Willamette Association for 1875, in which the First church of Portland says: "Brother Landstone has charge of the Scandinavian mission and his labors have been blessed. Six have confessed their faith in Jesus by baptism." There is nothing further until January, 1881,

when Rev. Olaus Okerson, a Baptist minister from Sweden, came to Portland under the auspices of the A. B. H. M. Society, as an itinerant missionary for Oregon and Washington. That Rev. Okerson came to work is evident from the first quarterly report. He had supplied 15 stations, held 20 prayer meetings, visited 129 families, collected \$67, and traveled about 1500 miles, mostly on foot. In 1882, he had built three meeting houses, one in Portland, one in Seattle and one in Tacoma, and had gathered, but not organized, the nucleus of a Baptist church at each place. About this time he went East to collect money to assist in his building, and Rev. G. Liljeröth, also a Swedish minister under the A. B. H. M. Society, succeeded him at Portland in 1883. Meanwhile, the First Baptist church of Portland had kept up a Sunday school among the Scandinavians, and on January 1, 1884, Rev. G. Liljeröth, L. W. Hayhurst and D. W. Williams organized the First Scandinavian Baptist church of Portland with 12 members. Their meeting house, an old building repaired, proved too small and was sold for \$1400, the proceeds being applied to a new meeting house and lot, which was dedicated August 21, 1887. The property was then worth \$3347.33. Rev. N. Hayland, a Swedish minister, who had come to Seattle from Nebraska in 1884, succeeded Rev. Liljeröth in Portland in 1885; he also being under appointment of the A. B. H. M. Society. The church was represented once in the Baptist Convention of the North Pacific Coast (1885). It has not been represented at any other time in any other Convention or Association, except among its own people. Hence, the statistics are scanty. The church was in a prosperous condition in 1886.

The history of the several Baptist churches of Oregon to the time of the meeting of the different Associations in 1886, is now completed. In all, not counting reorganizations, nor change of names, nor mere ephemeral efforts, there had been organized about 125 churches, about 50 during this period; there being a few, the records of which have not been available. Of these churches several had become extinct, disbanded, or united, or consolidated with other churches. Several had changed their names; some several times; because of reorganization, or a change of locality. So that at the meetings of the Associations in 1886, only about 100 churches were known to be in existence. This

Note. In July, 1885, Rev. Knut Nelson organized the Scandinavian Baptist church of Nehalem Valley in that locality, in Clatsop county. In 1886, it was said that he church still kept up its meetings. The membership in 1888 was reported as 10. No other records or statistics available.

Also, in October, 1885, Rev. Knut Nelson organized a Scandinavian Baptist church of seven members, near the Columbia river, about 50 miles from Portland, and 16 miles from Westport, calling it Vesper. No records available.

includes the Chinese Missions at Portland and at Salem as separate organizations, although really a part of the First Baptist church at each place, and nearly all of these were contributing more or less for mission work. The number of ministers, counting licentiates, was about 100; of these 31 ordained ministers had come from some other state, and 106 had been licensed, or ordained, or both, in Oregon; the difference showing the number who had died, left the state, or in some way become separated from the denomination. The number enrolled in the Baptist Sunday schools was estimated at between 2500 and 3000, but none to exceed ten per cent of the schools had reported. The growth and development of the churches can be more fully appreciated, as well as a more complete understanding of the labor bestowed upon them, can be obtained by a careful study of the statistical tables.

II. ASSOCIATIONAL WORK.

I. NEW ASSOCIATIONS

During this period two new Associations were organized, as follows:

Name	Date	Moderator	Clerk
Middle Oregon	Oct. 31, 1883	Rev. S. B. Phillips	J. B. Wheat
Columbia River	July, 12, 1885	Rev. P. H. Harper	W. H. Farlow

The Middle Oregon Association was organized at the house of Brother Thomas Badger, near the present village of DeMoss Springs, in what is now Sherman county. It had three churches, 58 members and three ordained ministers. By its Constitution, its officers are chosen by ballott, without nominations. Rev. S. B. Phillips was chosen as an itinerant missionary. In 1884, a mission board was appointed and "ministers were forever debarred a membership on it."

Messengers from two churches in Oregon, and from four in Washington met with the Baptist church at Bethel, Multnomah county, Oregon, and organized the Columbia River Association. Aside from preaching, but little was done at this meeting except routine work.

The Associations generally, nearly every year, either by resolutions or reports, or both, recommended the most of our denominational interests such as:

2. THE CONVENTION WORK. COOPERATION

Cooperation was urged and committees and solicitors were appointed in nearly all the churches to collect funds for this work. In 1878 the Willamette

Association asked for \$2000 for it and took measures to secure the money. At that time the work of the A. B. H. M. Society and that of the Convention were usually considered as substantially the same with us, and when in 1882 Rev. J. C. Baker was appointed as Superintendent of Missions by the Society, the churches were urged to contribute at least \$1 for each member; also to take at least semi-annual collections for the work. The general plans of the Convention were usually approved, although details were sometimes modified a little by surrounding circumstances, and the interest grew and increased with an accelerated ratio. As a general rule, harmony prevailed in the most of the work, and as a body, the brethren rejoiced at the progress made.

Close akin to this, in fact a part of the Convention requirements was the consideration of our Home Destitution, and how to supply it. This furnished prolific themes for profound study, and occupied much of the time of nearly every Association. Committees were appointed and plans discussed; experiments were tried, efforts made, and a great deal of activity manifested in the efforts to solve the problem. Pastors were asked to preach on this subject frequently, work commenced was to be energetically prosecuted, and as acts of Christian liberality bring great blessings to the donor and serve to develop Christian strength, it was recommended that the churches establish and maintain religious services in the destitute places around them, by making appointments for meetings, and by sending out their members, hoping that by so doing the Lord would graciously revive the churches, and that Christ would be glorified in the salvation of many, and in the establishment of Bible principles in Oregon. So said the Willamette Association, and the other Associations were not a whit behind, according to their ability, but some of them were very poor. The Rogue River Association had only three ministers, and the field was very large, and very destitute. In the Mount Pleasant Association, in 1878, Rev. W. H. Bradford gave six months labor for \$50, and the Association of 336 members, was planning to extend its work, and the Grande Ronde Association in 1879 raised \$200 for mission work, whilst

"All the churches except Baker City are without pastoral labor. No regular preaching in Union county, and none in Baker county except at Baker City and Wingville. The Wallowa valley, in Union county contains 300 families, and is entirely destitute of Baptist preaching. How is it to be supplied?"

And in 1882 Rev. E. P. Waltz was the only Baptist minister in this Association giving his entire time to the work. He was serving two church-

es besides giving much time to the general work. Several churches had no pastors and some had no preaching except an occasional visit. The great need of the field was ministers and meetinghouses. Baker City church was building a house, but there was no other Baptist meetinghouse in the Association. Notwithstanding all these wants, the net increase during the year was 277. Three churches reported revivals and ingatherings; the others were without pastors and much discouraged. So too in the Mount Pleasant Association. Two churches had preaching every Sabbath; some, once a month; others none at all except in chance visits. Pendleton and Weston had called a pastor; the country churches talked of forming groups to secure pastoral work. Yet it employed Rev. G. W. Clancy as an Associational missionary, and raised funds to assist the church at Walla Walla to build a meetinghouse. And it thus speaks of its work:

"If we understand the object of banding together as an Association, it is to do that by a combination of labor which we cannot accomplish by individual effort. Work, work, for the Master, the advancing of the interests of His cause, the conversion of sinners, the preaching of the Gospel in destitute places, the organization of churches, etc., this is Associational work. Whatever we can do towards carrying out the great Commission of Jesus to preach the Gospel within our own bounds, or beyond, which we might do by the combination of effort, that properly comes under this head."

The Central Association in 1883 first set forth the needs of the field, naming several very important locations that should be occupied at once; it recommended cooperation with the Convention and with the A. B. H. M. Society; the monthly concert of prayer for missions; regular contributions; taking the Home Mission Monthly; the appointment of solicitors in every church for missions; and that each church contribute not less than \$1 for each member. Deacon W. H. Thompson was appointed as a Corresponding Secretary, who was to acquaint himself with the destitution and the wants of this field, report to the Mission Board of the Convention, and personally visit said Board at its quarterly meetings, if necessary, to more fully represent these interests. The Eastern Association of Oregon and California with its vast field recommended that the work be done with a view to permanency; therefore it should be concentrated upon a few of the more prominent points, which in their turn, would become helpful to other destitute places. Aid from the Convention was frequently asked by the Associations; sometimes two men were asked for the same field. In the Grande Ronde Association, \$500 was pledged in 1883, and the general missionary was asked to spend at least two months on the field in developing the work. In 1884 there were perhaps

twenty places of importance in the Rogue River Association that were not reached by the missionaries. Josephine county had no minister; it needed two. The Territory was divided between Revs. A. M. Russell and J. A. Slover, the State Board paying \$600 of Brother Slover's salary, the balance to be raised on the field; subscriptions to be paid quarterly. In 1886 the opinion in the Mount Pleasant Association was that while the destitution on the field was so great, none of the churches should claim the services of their pastor twice each Sunday, but should content themselves with one service, and send the pastor for the second service to some destitute field. The Willamette Association said that having no vital connection with the A. B. H. M. Society, and not being consulted as to any of its methods or appointments, the Baptists of Oregon had no responsibility for any of its work on this field; but deplored the indebtedness of the Society from Oregon, and advised its prompt payment. The responsibility of local missions was felt, especially that of mission work within the bounds of the Associations. The reports from the churches revealed unusual interest and activity in this line, more particularly in Portland, where two lady missionaries were regularly employed, and who were accomplishing much good. Hence the employment of an Associational missionary and a vigorous prosecution of the work in the most important centers of population and influence were recommended. Above all, the care of the destitute fields was not to be a spasmodic effort, but entered upon it with a determination to make it a permanent feature of denominational work. In accordance with these recommendations, the Association appointed a committee of three to take such steps as might be found practicable for supplying the Astoria church with preaching; or, if nothing could be done for this church, the same committee was to turn its attention to Vancouver, or LaCama, in Washington, and do whatever might be practicable towards supplying one or both these places.

3. ASSOCIATIONAL EFFORTS

But independent of Convention aid the Associations themselves were very zealous in their efforts. Protracted meetings were common. Associational missionaries were more or less provided for. By will, Deacon Josiah Failing left \$2000, the interest of which was to be applied to mission work in the Willamette Association. This, with other contributions, enabled it to cultivate Washington and Clackamas counties, East Portland and other points. The Mount Pleasant Association kept one or two missionaries in the field

most of the time. To encourage spiritual life and activity, in 1878 it urged the following duties upon the churches and members: (1) To have our affections stayed upon God so that our daily cry shall be "Lord, what wilt thou have me to do?" (2) The duty of family prayer, morning and evening. (3) The duty of sustaining weekly prayer meetings, and regular worship every Lord's day. (4) Making the Sunday school denominational, and all the members of the church to take an interest in it. (5) The bringing out of our own talent for the ministry. (6) The consecration of our means as God has prospered us to the service of the Master, that those who minister in spiritual things may not be compelled to leave that work for other employment to meet their temporal necessities. In 1880, it made its Moderator, Rev. W. H. Pruett, a life member of the State Convention. In 1882, it expressed thankfulness for the prosperity of the A. B. H. M. Society; for the wonderful growth of the Convention of the North Pacific Coast; for the enthusiastic progress of many of the churches; for the encouraging prospects at Walla Walla; it spoke of the need of a missionary at Lewiston, and at the Assotin, and Lewiston Flats, where 700 families resided without Baptist preaching; urged the grouping of churches; and finally asked the Convention to consider the practicability of appointing a district missionary east of the Cascade mountains, comprising over 30 churches with about 700 members, among a population of 100,000, two-thirds of whom had come to the country during the last decade. The Indian troubles interfered very much with the work in Eastern Oregon. In 1877-8, especially in the Grande Ronde Association, after quiet was established, the brethren were very active, and kept a missionary in the field much of the time. The Central Association occasionally had a missionary. In 1886, Rev. A. J. Hunsaker was the Associational missionary and reported 34 baptisms, six received otherwise, and \$336.55 for 50 weeks of labor. He said the work should be continued and the present plan was the best, but that the Associational Board should assume a part of the salary, and the H. M. Society the balance. And that the destitution was very great. The Eastern Association of Oregon and California, with only four churches and 77 membership in 1878, agreed to support a missionary on that field, and in 1879, the Association ordained a brother for that purpose, (Rev. J. I. G. Stark). In 1883, its missionary says: "I find great destitution, and many very friendly invitations are given me to preach at different points impossible for me to attend." In 1885, the Association said that churches requiring the services of the missionary must circulate a subscription for the support of such missionary, said sum, or sums, to be paid during the Associational year, and that the letters from the churches

state the amount of such pledges. The Middle Oregon Association had a missionary in the field the most of the time. The Rogue River Association, owing to its weakness, was unable to accomplish much, yet it occasionally had a man in the field, for a longer or shorter time. In the Columbia River Association no effort was made except by private individuals.

4. SUNDAY SCHOOL AND A. B. P. WORK

This work was regarded with much enthusiasm in all the Associations, more or less of the churches in each having flourishing schools. In 1878, Rev. W. E. M. James was appointed Sunday school missionary and colporteur by the Convention, and in 1879, the Willamette Association recommended that all Baptist Sunday schools designate one Sabbath in each month when a collection be taken for his support. And at a Convention held the day before the Association, a committee was arranged for having three Sunday School Institutes during the year. Nearly all the Associations had a day set apart for Sunday school work. The Central Association in 1880, acknowledged special obligations to the A. B. P. Society for a generous gift of over \$1700 worth of stock to the missionary work of the North Pacific Coast, and recommended every church of the Association to render a thank offering to the Society during the year for its generous gifts. Families, churches and Sunday schools were also recommended to purchase their supplies of denominational and family literature of the missionary board having this in charge. The churches were exhorted to sustain not only their own home schools, but also mission schools wherever practicable. It also agreed to pay one-fourth the salary of a colporteur missionary for the Willamette valley within the limits of \$500 a year. The same year a Sunday School Convention, arranged by Rev. J. H. Teale, chairman of the Sunday school board, was held at Oregon City February 18th-19th, where 18 topics of deep interest were discussed, interspersed with teachers' drills and Institute exercises by Rev. J. C. Baker. Rev. W. E. M. James, of Washington, and W. T. Fisher, of Southern Oregon, gave some interesting information as to the work, its discouragements and hindrances in their respective fields, and Rev. B. S. McLafferty gave an address on "The Elements of successful teaching." Rev. A. D. McMichael, in Eastern Oregon and Washington, and Rev. E. G. Wheeler, in Western Oregon, were both heartily endorsed. The Rogue River Association reported two "Union Schools" in 1883, but no Baptist school. "Spiritual ignorance" among the coming generation was the impending danger, and to avert this, the Associa

tion recommended, "(1) Each church to build its own meeting house. (2) Organize and conduct its own Sunday school. (3) Teach the Scriptures. (4) Circulate as much Baptist literature as possible." The Eastern Association of Oregon and California recommended that each church have at least one Sunday school, because it is our duty "to contend for the faith once delivered to the Saints," and this can be done most effectively by teaching the New Testament in a Baptist school. And to this the Central Association substantially agreed, and none demurred. In literature, Baptist books and papers were most heartily recommended, especially the Beacon, on all occasions.

5. FOREIGN MISSIONS

Foreign missions received an increased stimulus during this period. In 1880 a series of Foreign Missionary Articles of Faith were introduced by Rev. B. S. McLafferty, the substance of which was, that the world was a vast field for evangelization; that the Christians should cultivate this field; that it was a matter of humiliation that so little was being done; that the time had come when the standing of a church should be challenged if not contributing for foreign missions; that the minimum contributions should be \$1 for each member; that with increased contributions the church might expect the speedy evangelization of the whole earth; that the re-actionary influence of foreign missions stimulated home missions and church growth; and hence, the peremptory demands of today could not be ignored nor neglected. Ten more Articles were added in 1882. They were substantially a re-iteration of previous utterances, together with a more strenuous urging of the duty and obligations of foreign missions, and the blessings and benefits of increased activity in this direction, and that the pastors should so inform themselves as to bring the condition and wants of the fields frequently before their congregations, thus awakening a lively and continuous interest in the work. These "Articles" were adopted by the Willamette Association, but the other Associations called for considerable changes before allowing them to pass. But the Central Association in 1882, "Declared that the failure of any child of God to give as the Lord had prospered him is covetousness, which is condemned by the word of God, and hence should be discountenanced by the churches." In the Rogue River Association every church but one had contributed for home missions, the aggregate being \$150. But on foreign missions, the brethren rejoiced at the prosperity of the work, and regretted that they had been able to do so little, and recommended quarterly collections for this object.

The Women's Mission Work, both home and foreign, along certain well defined lines chosen by themselves, is really a part of the general mission work. It was most cordially endorsed by all the Associations, a place provided for it, its cause ably presented by its Associational Secretaries, advocated by our ablest men, liberal collections taken for it, and all rejoiced at its success. Fuller details are given in another place.

So too, education, which in 1886, means chiefly McMinnville College in Western Oregon, and Colfax Academy in Eastern Oregon and Washington, called for considerable attention, but the details are also given in another place.

6. TEMPERANCE

In 1886, probably nearly all the Baptists of the Northwest coast would have claimed that they were practically prohibitionists, yet a very large number of them were very timid about having the fact appear on record. It was all right when some one else declared it. Yet some very strong temperance reports and resolutions had at some time passed nearly, if not all of our Associations. But the clearest and most out-spoken ones were at that time, those of the Willamette Association. In 1881, it says, "A lengthy discussion on the use of unfermented wine at the communion developed the fact, that as far as known, alcoholic wine was not used by any church of this Association, and a resolution recommending unfermented wine only, passed unanimously." In 1885, the Association "declared unanimously its hearty endorsement of the work of the W. C. T. U.; approved of legislative action compelling instruction in the public schools concerning the pernicious effects of alcoholic stimulants and tobacco, and believed that the time had come when all Christians should express at the polls their opposition to the traffic of intoxicants; declared that church members who electioneered for men known to be corrupt in principle and favorable to whiskey should be disciplined by the church, as well as those who practice drinking wine or other intoxicants; advised the teaching of total abstinence in the Sunday schools; and that it was the privilege and duty of Christian ministers to take an active part in this work, both in the pulpit and on the platform; and recommended that an address on total abstinence and for prohibition be given from the pulpit at least quarterly. And further, the Moderator and Clerk were instructed to sign, in behalf of the Association, the petition for the prohibitory amendment." In 1885, the Mount Pleasant Association pronounced prohibition "necessary to the well-being of our Nation."

7. SUNDRY. INCIDENTAL AND LOCAL MATTERS

The most of the Associations occasionally published a digest of the church letters, or a circular letter on some topic of interest and sometimes the history of some church. Occasionally the trend of the meeting was towards a revival. Persons rose for prayers. Candidates were baptized; ministers ordained, and funeral sermons preached. If the interest was very marked, perhaps one or two ministers would stay to assist the pastor in a protracted meeting with good results. Sometimes the church, where the Association was held, administered the Lord's Supper, and the visiting brethren responded to the invitation to participate. There were also some local or special matters, which concerned one or two Associations only, the others either acquiescing or being indifferent. Thus, in 1885, Rev. J. A. Wirth was heartily recommended by the Willamette Association as a suitable man for the mission at Kodiak, Alaska. The same Association in 1878

"Resolved, That the time of the Association is too limited, and the space in its Minutes too precious to be occupied with high-sounding, but inoperative resolutions."

In 1881, the same Association left out the committee on resolutions. Some one said we had got out of the chapter of resolutions and into the chapter of acts." And in 1884, this Association contributed \$10 to assist the Beacon, the first help solicited by that paper aside from its patronage. In 1885, the Mount Pleasant Association was "profoundly grateful because of a 50 per cent increase of the membership during the previous year. Petitions were also adopted protesting against carrying Sunday mails, and against Sunday parades. The Corvallis Association,

"Resolved, That we believe that it would be a good plan for all the brethren in all our churches to either discontinue the use of tobacco, or, if this does not seem wise, to lay aside for foreign missions the amount spent for tobacco."

The general condition of the churches was usually encouraging though some were only "holding the fort," but the most were prospering and growing. The Corvallis Association reported 57 baptisms in 1885.

The Eastern Association of Oregon and California, especially in 1886, showed vigorous and healthy growth. Five of the churches, numbering 118 members in the aggregate, were paying their pastors \$1913; one of these with only nine members, and none of them wealthy, paying \$300. The sessions were usually harmonious, and in some instances no negative vote being cast, but one of the sisters said "This was no sure sign of a unity of sentiment, be-

cause the weather was very warm, and the men so lazy and sleepy that they could not develop opposition." In 1888, the Central Association aided one of its churches \$34 in building. Ministers' and deacons' meetings were held in connection with some of the Associations. Seven churches were dismissed from the Mount Pleasant Association in 1881, to organize the Palouse Association of Washington. In 1875, the Central Association limited its representation to male members, and nearly every year afterwards an effort was made to expunge this word "male" from the Constitution, but it was not accomplished until 1882. The following "rule" was adopted by the Willamette Association in 1882.

"All churches applying for admission into this Association must accompany the application with a copy of the decision of a council called for the recognition of such a church."

This was the first rule of this kind adopted by any Association on the Northwest coast, and in accordance with this rule, one church was not received, but was advised to call a Council of Recognition and report next year. But it may not be out of place to say that this church had deviated somewhat from the recognized belief of Baptists, and the Association referred the matter to a Council of Recognition as the easiest way out of the difficulty. Provision was also made at this Association to secure more uniform statistics. In 1885, two churches of this Association asked to be dismissed to help organize another Association, but the movement was discouraged. The two churches, however, went, notwithstanding. In 1880, the Central Association, adopted a "Rule" providing for the appointment at each Association of a standing committee of three, whose duty it should be to secure a speaker and his alternate to present our leading denominational interests before the next Association in a speech of thirty minutes; to be followed by a discussion in five minute speeches. This was the first rule adopted by any Oregon Association for future speakers, except for the Annual Sermon, or for the appointments of the Ministerial Conference.

During this decade the denomination lost by death several very prominent workers. In 1881 the Willamette Association lost Rev. Geo. C. Chandler, D. D., and Deacon A. W. Kinney, both strong men and zealous workers among the pioneers. In 1880 the Corvallis Association lost Rev. G. W. Bond, a pioneer leader, and a very influential man. Also Rev. Sterling Hill, an active pioneer worker, died in 1885. In the Central Association the deaths were Rev. Joab Powell and Deacon J. M. Fulkerson in 1884, and Revs. G. W. Warmouth, Hon. Henry Warren, and Deacon Claiborne

Hill in 1886. Deacons John Koger and M. Jasper died in the Grande Ronde Association. All these, and perhaps others were men who were a power in their respective communities; active workers, wise in Counsel, pious in life, fervent in spirit, serving the Lord; and their loss hard to be replaced.

Perhaps the loss which attracted the most attention, and was the most seriously felt, was that of Rev. S. S. Martin, in the Corvallis Association, who adopted the views of Swedenborg. He had been a very successful minister; his honesty and conscientiousness were unquestioned; he was universally beloved by all who knew him, for his amiability of character, and for his noble traits as a man, as a Christian, and as a minister. His loss was a serious one to his church, and to the denomination. Though not highly educated, he was well read, and regarded as a tower of strength to the Baptist cause, and stood among the leaders in Baptist influence. Genial and sociable with all, firm in what he considered truth, charitable with opponents, with nothing repulsive in his manners or deportment, it is not strange that he had many very warm friends; and rumors were so strong that it was greatly feared that some very prominent men among the Baptists of Southern Oregon might at least condone his defection, if not be led astray by him. Matters had almost reached fever heat when the Corvallis Association met at Looking Glass in 1890. Should the matter be brought up in the Association? If so, in what manner? Considering the character, standing, popularity, and strong hold that Martin had, the task of meeting the issues was not for a novice nor for a rash extremist to undertake. Some careless oversight, some unwise expression, some unguarded action, might work serious injury to the cause.

The Association met on Thursday, and for two days matters went on about as usual. Brother Martin was there, jovial, apparently unconcerned, but keenly on the alert. But another pair of eyes were as keenly on the alert as his, though no one would have suspected it. A Baptist minister; a visitor; he did not belong to the Association at all. He was on no committee, made no public speeches, nor even suggestions, so far as Martin's affairs were concerned. But he saw everything; heard everything; but with apparent indifference. On Friday morning the committee reported that a certain brother would preach at 11 a. m., Saturday. At the afternoon session, this brother got up and "stated to the Association that Elder S. S. Martin had changed his theological views, and that he no longer held to the doctrines that distinguished us as a denomination, and desiring to do the brother full justice, he wished to be excused from preaching tomorrow at 11 o'clock, and that Brother Martin be given that hour to present his views to the Association." This

request was granted, and the hour was given to Brother Martin. Had a keen detective noticed the look of satisfaction that for an instant only the watcher manifested as Brother Martin accepted the arrangement, he might have thought of the old fable: "When the old gander saw the fox's tail he said he knew from a little what a great deal meant."

Brother Martin presented his views, and was given all the time he desired. The session was held in a grove, and whilst he was preaching a man walked carelessly along and whispered something to a man sitting on the platform behind the speaker. It was but a moment, and probably no one noticed it, for all were earnestly listening to what was being said. As soon as Brother Martin had finished, Brother Richardson moved "That a committee of five be appointed to take into consideration the case of our Brother, Elder S. S. Martin, and report to the Association for its action in the premises, such disposition of the case as may to them seem expedient." The motion prevailed and again the twinkle in the eye might have caused a detective to think, "I could guess pretty close who is pulling the wires!" The next instant the watchers's face was as grave as if he was at the funeral of his grandmother! But the Moderator was prepared. By some occult process he knew that the motion would be made, and that a second was ready, and the committee list was in his hands and he announced it at once. In due time their report was made as follows:

"We, your committee appointed to take into consideration the doctrinal views of Elder S. S. Martin, and to report action thereon, would respectfully submit the following:

"Whereas, We regard the Scriptural views of Swedenborg as wholly erroneous, and his methods of scriptural interpretation pernicious and subversive of that plain teaching of the Bible, which we, as Baptists, have ever held to be essential in doctrine and practice, and,

"Whereas, Elder S. S. Martin has accepted the teachings of Swedenborg, thereby severing himself from the Baptist denomination, therefore,

"Resolved, That this Association hereby express its unqualified disapproval of such views and teachings, and regard them as destructive of the peace and harmony existing among the members of our churches.

"Resolved, That this Association advise the church of which Elder S. S. Martin is a member, to call a Council immediately, and if, after a thorough and prayerful examination, said Brother Martin does not renounce the views and teachings of Swedenborg, he be forthwith required to surrender his credentials, and that the hand of fellowship be withdrawn from him.

"Resolved, That this action on our part, is not in the slightest degree from any ill feeling, but is done that the aforesaid doctrines may not be

preached nor practiced under the sanction of any of our churches or members.

"Respectfully submitted, J. C. Richardson, G. J. Burchett, W. J. Crawford, Chas. P. Bailey, W. G. Miller."

Rev. J. C. Richardson, as chairman of the committee, stated to the Association the leading points of difference between us as a denomination, and our dear, and, as we believe, erring brother.

In the discussion of the Report, Rev. G. J. Burchett made a most convincing speech on the logical aspect of the atonement; its necessity; its grandness; its completeness. Rev. W. J. Crawford presented the pathetic side; man's needs and God's love. At times, his emotions would overcome him, and once or twice he was compelled to stop to regain control of himself. Both addresses were masterpieces, each in its line of thought. The report of the committee was unanimously adopted by a rising vote. Brother Martin submitted gracefully. He could not conscientiously renounce his views, and the church was compelled to exclude him. But it was a mere form. They loved him none the less. But one remarkable feature of the case was, that with all his ability, influence, and popularity, Brother Martin did not take a single church with him. Perhaps did not try. He was no faction breeder.

The question of "Alien Immersion" was introduced into the Corvallis Association in 1877, and after some discussion, was deferred until the next annual session, and all the churches composing the Association were earnestly requested to prepare an opinion on the subject, and also to submit a reference to a passage of Scripture upon which their opinion is based. Only one answer was returned. Rev. S. Jenkins presented a reference to the Scriptures from the Palestine church. There was no discussion over it. Again in the Central Association in 1886, a request of the Scio church on the subject of "Alien Immersions" was referred to a committee, which reported that the subject was one "that the Association had no power to act upon." But the matter was referred back to the same committee with instructions to report the "Scriptural practice of the denomination on the subject." Sickness suddenly called two of the committee home to their families, and the other was out when the report was called for. So the matter was again left with the same committee with instructions to report next year. When that time arrived, a majority, and a minority report were presented, when a learned brother offered a substitute, which was adopted, in which, after some irrelevant preambles, he substantially advised the churches when such cases arose, to do the best they could, and to be very careful in the reception of members. It is not surprising that he was afterwards made a D. D.

8. CONVENTION WORK

The Baptist Convention of Oregon and Washington adjourned in 1874, to meet at the call of the President. That call was never made. After waiting for nearly three years, Rev. A. J. Hunsaker, Hon. Henry Warren and Rev. E. Russ, all members of the Board of Managers, individually called on the churches for the Convention to meet at Albany, Oregon, June 25, 1877, to consider the situation. A little prior to that time, Oregon had been blessed by the arrival of three new ministers, who, by their zeal and activity were a power in helping the cause to take a most decided forward movement, and infusing life into the nearly dead Convention. These brethren were Revs. J. C. Baker, G. J. Burchett and S. C. Price. One of these, Brother Baker, was a natural leader, and especially active, in arousing such activity among the Brethren generally, that a few words relative to his peculiar fitness and adaptation to the particular crisis then existing, appear to be very appropriate just now.



REV. J. C. BAKER

Rev. J. C. Baker was born of Baptist parents at Hoosic River, Rensselaer county, N. Y., in 1838. He is self-educated. He experienced religion and united with the Middlebury Baptist church, Wyoming county, and was licensed to preach by the Farmington Baptist church in Illinois, in 1858, and was ordained the next year by the Littleton Baptist church of the same state. Between this time and 1875, when he came to California, he filled five successful pastorates, besides being a very efficient general missionary of the A. B. P. Society in the Northwest. In California

he was appointed to take charge of the Pacific Coast Depository of that Society, located at San Francisco. He traveled extensively, visiting the most of the churches in California, Oregon and Washington in the Sunday school work. In 1877, he accepted the pastorate of the Baptist church at Salem, Oregon, which position he held until 1882. He also did much work for the A. B. P. Society, and established the Baptist Beacon, a small monthly paper, which has since developed into the Pacific Baptist, the denominational paper of the Pacific Coast. He was the editor about four years and a half, filling his position

well; wise, prudent, careful; with a generous, respectful treatment of those who differed from him, that was very sensibly appreciated. He was the Sunday school missionary for two years and a half, and very active in organizing schools and in encouraging all kinds of Sunday school work. He is a live man in all kinds of mission work, effective in revivals, and influential in Councils, Associations, Conventions, etc. He prefers the pastorate, but is good anywhere. His preaching is either doctrinal or practical, usually from a skeleton, carefully studied and prepared.

He came to Oregon in 1876. He found the Convention about dead, and no effort being made to resuscitate it. All were discouraged, and outside of the local work, little or nothing was done for some time. The A. B. H. M. Society had two men commissioned, Rev. J. T. Huff, at Oregon City, and C. W. Rees, at Eugene. These were continued through 1877, but no additional man was appointed until 1878, when Rev. Dong Gong was appointed to labor among the Chinese of Oregon and Washington. But Brother Baker took up the work in earnest. He started his little "Beacon," and urged brethren to action. The old Convention was again called into life, and began to show signs of quickened vitality. Two of our best men were sent out to inform the brethren that we "again had commenced business, and did not know any such word as fail." But this is anticipating.

As already stated, the Baptist Convention of Oregon and Washington, and the Oregon Baptist State Sunday School Convention were called by Rev. A. J. Hunsaker and Hon. Henry Warren, to meet in conjunction, with the Baptist church at Albany, Oregon, beginning June 25, 1877. At that time, the question of perpetuating the Convention and sustaining its work was warmly discussed, and it was finally determined to reorganize the two Conventions into one Society. A Constitution was adopted, calling it the Baptist Missionary and Educational Society of Oregon, Washington, Idaho and British Columbia.

"The object of this Society shall be to foster and sustain the missionary and educational work of the Baptists on this field. It shall seek to unite our entire denomination in maintaining the missionaries, aiding feeble churches, promoting the Sunday school work and building up the cause of Christian education."

The membership was composed of annual members, \$1; life members, \$20 at one time, or by installments of \$5 each. Three members from each church or Association contributing to its funds, and co-operating in its work. Its Boards were: The Board of Missions, a Sunday School Board and an Educa-

tional Board. Church membership was not named in the Constitution as a qualification for any position, except that "All missionaries under appointment of the Society shall be members in good standing in Baptist churches."

October 25, 1877, the first annual meeting was held at McMinnville. Hon. Henry Warren, President. The Missionary Board had organized and adopted a plan of work.

1. We will only employ missionaries as we have means to pay them. We will contract no debts.

2. We will ask for 100 men and women who will give \$10 apiece to carry forward the work this year.

3. We will make an effort in all our churches to reach this amount, and also to obtain annual and life members.

4. That this be done by appointing one person in each church to solicit funds for this work.

The field was also divided as follows: The churches in the Corvallis Association, and all south of that line, to be under the supervision of B. F. Dorris, of Eugene, and David Hurst, of Oakland. The Central Association to be under the supervision of Rufus Thompson, of Albany, and Henry Warren, of McMinnville. The Willamette Association to be under the supervision of A. W. Kinney, of Salem, and S. J. Barbour, of Portland. The Territories and Eastern Oregon to be under the supervision of W. C. Johnson, of Oregon City.

The Board sent out the Constitution, and an appeal to the churches, but the time was so short that little was done. However, a beginning was made and the Society was urged to continue the work upon this general plan.

Beacon Report. We recommend: (1) The publication of a missionary sheet to be called "The Baptist Beacon." (2) That it be published by the missionary board of this Society. (3) That its design shall be to disseminate intelligence, and to foster the missionary and educational spirit among our churches. (4) That it be published monthly. (5) That the missionary board appoint one of its number to superintend its publication."

Rev. J. C. Baker was chosen editor. The paper was a monthly, three columns, four-page sheet, measuring about 9x12 inches to the page, but it was a most powerful stimulant to missionary work. Brother Baker had already issued one number, and he was perhaps the best man for the position that could have been selected at that time, and none of his successors have surpassed him in editorial skill. He was prudent, careful, experienced, conservative and mild, with an appreciative sense of the different views of brethren, and was well qualified to judge of the field and its surroundings, and of the best methods of supplying the same. The price of the paper was 50 cents a year.

The Sunday school board had held four Institutes with marked success.

at Eugene, Brownsville, Oregon City, and Albany. An excellent program, which presented five themes for discussion, was then presented to the Convention. After the services on Sunday morning, Rev. A. J. Hunsaker, pastor of the McMinnville church, baptized a convert. In the afternoon, the Lord's Supper was administered by the church, and visiting brethren invited to participate. On November 1st, it was announced that an appointment as general missionary had been accepted by Rev. J. C. Richardson at \$800 a year, with the understanding that the work would cease whenever the money failed.

1878

The Baptist Missionary and Educational Society met at Oregon City in 1878. Revs. J. C. Richardson, W. E. M. James, and J. T. Huff gave some interesting information relative to their work as missionaries. The name of the Society was changed to the Baptist Convention of the North Pacific Coast; its territory and object the same as before. Its officers were directed to incorporate, and the Sunday School Board was instructed to hold institutes during the year at such times and places as they might determine. The management of the Beacon was highly commended and its enlargement ordered. Four ministers had died during the year; Revs. James Magers, R. Dickens, R. Miller, and H. G. Davenport. The W. B. F. M. Society held an interesting session, an account of which is given in the history of that Society.

Thanks were tendered to the A. B. P. Society for making Rev. J. C. Baker a depositary for their books, and for the liberal donations made to churches and Sunday Schools, and individuals; and all were requested to order further supplies of him. Also to the A. B. H. M. Society for aid it was rendering to this field. The Executive Board of the Convention was urged to extend the work as rapidly as possible. The Women's work was heartily endorsed, and Christian Education regarded as "second to none in importance to our denominational interests." The outlook was encouraging, and President Burchett at McMinnville said to be "the right man in the right place." In their report the Missionary Board said:

"Prolonged discussion was held as to what the general policy of the Board should be, and it was universally concluded that the crying need was that the entirely destitute portions of our destitute field should first be answered, as far as possible, by our missionaries; that they should seek to lay foundations for churches where none exist, rather than act as evangelists in helping pastors of churches already established. It was voted that the missionary year should begin November 15th, and that the Board should hold

its meetings quarterly. It was concluded that justice to all required our missionaries to distribute their labors over the entire field, so far as this could be done consistent with an economy of time and expense. All missionaries were instructed to take collections for their work wherever they held meetings."

In making his report as missionary, Brother Richardson said:

"Difficulties of long standing were settled in some of the churches, and other work accomplished for the Master, of which eternity alone can fully account. The money collected, with that paid in by the churches and individuals, more than paid the expenses of the first quarter, and greatly encouraged the Board. God had opened a large door. He had given the Baptists of Oregon and surrounding territories a great work to do, and He had given them a willingness to take hold of this work."

But the field was so large, and the calls so numerous and urgent, that Brother Richardson was often in a strait which way to turn. The Board left him to his own judgment, guided by the Holy Spirit. But Brother Baker said: "Our policy is to preach the Gospel to the destitute. That is what we are raising money for, and what we are employing missionaries for."

At the end of the second quarter there was "money enough and to spare." And the Board was so encouraged that Rev. W. E. M. James was appointed colporteur missionary in the southwestern part of Washington at \$25 a month, and instructed to secure the entire amount on his field if possible. On June 22nd, the encouragement at the Willamette Association was such that Rev. J. T. Huff was employed as a second general missionary, at \$800 a year and his traveling expenses, to labor at first, mostly in Washington and British Columbia. In speaking of the work, Brother Baker said:

"We are in the midst of one of the most remarkable missionary revivals ever witnessed on the coast. Even three years ago, brethren said, 'The Convention is dead,' 'our missionary work is a failure.' 'Nothing can be done.' When urged to attempt something, the general opinion was that it was useless. Indeed, one year ago, when the Convention work was reorganized, many of our brethren felt almost certain that we would fail; so much so at least, that they took hold of the work reluctantly. Now from all parts of Oregon, from Eastern and Western Washington, from Idaho and British Columbia, the money is coming, accompanied with prayers that God will bless the work, and we say, 'To His name be all the glory.' For many years, important points, and possibly, our people in general have been waiting for some society to come and take up the work, or for something to 'turn up' to help it on, or they did not know what. But now, God has poured His Spirit upon us, and is giving us a genuine missionary revival, under the influence of which we go to work ourselves, and under the Master's leadership, we are beginning to see that with His help we can do something ourselves. The purpose of the Society is not to interfere with any Association or church. We wish the cooperation of the

Associations and churches in doing a general work which they cannot do. We are laboring to build up a Missionary Society, around which we can rally all our forces for all time. Such a Society as will rally to its aid, and serve to develop the latent energy of the denomination on this North Pacific coast. A Society so broad in its grasp, so concise in its plans, so judicious in its management, and so effective in its work, that it will grow in the hearts and consciences of our people. What we want, and what we are trying to do on the North Pacific coast, is to develop self-help; is to lay some plan by which we can develop our own strength and resources to carry forward the work of the Lord Jesus Christ in the world."

The report of the Beacon showed that over 1000 copies a month had been issued; in round numbers 13000 during the year, and that all its expenses had been met, leaving the editor 70 cents for his services. He said, "From all parts of the field we have received unexpected encouragement, both personally and by letter, of deep and growing interest in our paper, and our work, and I am sure that among the agencies used during the year for promoting the interests of the Society, and uniting our people in the one great work the Baptist Beacon has borne a very conspicuous part, and perhaps has been an indispensable agency. The enlargement of the paper to double its previous size was recommended, and the price increased to \$1 singly, \$0.75 in clubs. The reports on Colporteur work, Education, and Sunday Schools were all encouraging. The Treasurer's receipts were \$1453.71; expenditures, \$795.38; balance, \$658.33.

1879

The Baptist Convention of the North Pacific Coast met at Brownsville in 1879. In presenting the needs of the denomination, Rev. A. S. Coats spoke of the field, its extent and destitution; Rev. S. C. Price spoke of the men needed and the demand for laborers; and Rev. J. C. Richardson spoke of the money and our ability to furnish it. The action of the Board in tendering the appointment of general missionary to Rev. A. J. Hunsaker, was most heartily endorsed by a rising vote. Again, a resolution of appreciation of the harmonious relations between the Convention and the A. B. H. M. Society, and asking for a continuation and increase from that Society was adopted. Rev. C. H. Mattoon was recommended as a suitable person to gather the statistical and historical data of the denomination, and his appointment as colporteur of the A. B. P. Society asked for, with the understanding that this work was to be carried on in connection with his colporteur work. The efforts of the trustees of McMinnville college to raise means for a new building to cost not

less than \$30,000 was most cordially endorsed. During the year Rev. C. P. Bailey had been appointed a missionary to labor in Coos county, at \$150 a year, the brethren on the field to raise \$300. His labors had been very acceptable to the brethren and community of that section. Rev. J. B. Jones was also appointed to labor in Clackamas county, at \$100 a year, and he was said to be doing a good work. In all, five men had been kept in the field more or less of the time, at an expense of about \$500 per quarter. Owing to the fact that blank forms were not furnished the missionaries till nearly the middle of the year, and to the fact that the work for some two or three quarters was not reported at all, or if reported, the Reports were lost in the mails, the Reports rendered do not furnish a full statement of the work accomplished by the missionaries during the year. But from the best data obtainable, the following approximate aggregate of the labor of all the missionaries of the Convention is given: miles traveled, 4103; expenses, \$150.35; collected, \$455.05; sermons and addresses, 554, prayer meetings, 121; religious visits, 859; inquirers, 51; conversions, 41; baptized, 18; churches organized, 2; churches visited, 29; received by letter and experience, 41; visited other fields, 24; S. S. organized, 12; grants of tracts, 3416; Bibles, 23; Testaments, 6. Some reported items of the Statistical Secretary are substantially embodied in other parts of this history.

The Beacon reported: expenses, \$531.62; receipts, \$469.63; special fund, \$40; deficit, 21.99; due on subscriptions and advertisements, \$163.25.

Rev. J. C. Baker, being overburdened with labor, and also in consideration of his health, resigned the editorship of the Beacon, and Rev. W. J. Crawford was appointed editor, with Brother T. P. Hackleman as business manager. Some very complimentary resolutions were adopted relative to Brother Baker's management of the paper. It had no debt. Brother Baker also thought that the paper should be issued as a semi-monthly, and that it should take on a more general religious character, not being so strictly a newspaper. Also that it should pass into the hands of some party who would be interested in working it up to a paying basis as a weekly Journal, more as an individual enterprise. He then made a proposition to issue the paper as a semi-monthly after January 1, 1880, at \$1.25 per annum in advance, for single subscribers; and in January, 1881, to commence a weekly issue at \$2.00 in advance provided the Board would create a fund of \$200 to aid in securing such help as he might need. The paper to remain the organ of the Convention, and under its patronage; the editor reporting through the Board, but making it more nearly a family paper. He also said: "I will be one of 20

to create the same fund for any other man who will take the paper upon this basis, provided he shall be acceptable to the Missionary Board of the Convention, and shall be appointed by it to the work; or, if necessary, I will be one of 10 to create this fund with the above conditions." But Brother Baker's proposition did not prove a success, and the paper was moved to Albany.

The following changes were also made in the policy of the Missionary Board:

"1. The extension of help to such churches as are helping themselves, but which find themselves unable to support a pastor, such help to enable a man not merely to administer to a single church, but to supply destitute points surrounding.

"2. The appointment in destitute regions of local or colporteur missionaries who shall by visiting from house to house, preaching in school houses, etc., create a demand for religious advantages, and as far as possible supply the same.

"3. The appointment of a general missionary whose duties, besides preaching the Gospel to the destitute, shall be to manage the financial part of the work, by visiting the churches, engaging in the quarterly plan of contributions, and seeing to the collection of the offerings."

The Convention was reported clear of debt.

A Ministerial Conference was organized; Dr. R. C. Hill, President; Rev. W. J. Crawford, Secretary. Brother Crawford presented a paper on "The Atonement." A general discussion was had on the question of "How to meet the Advent movement." Two plans of sermons were submitted for criticism; one by Rev. E. Russ; the other by Rev. J. H. Teale.

In 1879-80 the Statistical Secretary of the Convention sent circulars all over the field for fuller data than previously had been attempted. A summary will show the condition of the churches at that time. Of the churches reporting, 38 were from Oregon, 7 in Washington, and 61 made no report. Of the following figures, those in parentheses are from Washington. Baptisms, (the previous year), 224, (45); other gains, 82, (3); losses 172, (11); total membership, 2095, (146). Meetinghouses, (several not reported), 31, (4); seating 6100, (850); cost, \$64,900, (\$4800); but requiring about \$4000 to finish and the debts less than \$2000. Of the Oregon churches, 35 had pastors; of salaries, First Portland paid \$1620; Eugene, \$1200; then 2 churches \$600 each; one, \$300; the others from \$50 to \$200. On receiving "Alien Immersions", 9, (3) said "Yes"; 34, (4) said "No"; and 2, (Oregon), did not reply. Mission stations, 15, (6); for F. M. \$266.50, (\$72.65); H. M. \$1295.78, (\$194.70); not classified, \$20; Salem reported the only parson-

age, worth \$1500. Portland reported \$1931.62 for Chinese Chapel and Chinese missionary. Sunday School Reports: Baptist schools, 34, (2); Union schools, 7, (4); Mission schools, 5. Chinese not included; at Portland and Salem. Enrollment, 1468, (291); expenses, \$451.40, (72.50). Oregon City school reported \$31.40 for missions.

1880

The Baptist Convention of the North Pacific Coast met at Salem in 1880. The plan of co-operation with the A. B. H. M. Society was approved. On the Sunday School work three topics were presented, each followed by a general discussion and criticism. The needs of the field, both general, and in special localities, were presented by Revs. J. A. Wirth and A. J. Hunsaker, and Deacon Horace Root. In the Rogue River Association, covering a vast territory, were seven churches, not one of which had a pastor, and the only minister giving his entire time to the work was employed as an Associational missionary for the entire field. Puget Sound district was but little better. Other localities were exceedingly destitute. An Amendment was offered to the Constitution providing for a Board of Foreign missions; also a notice of an Amendment to be offered next year, reading as follows:

"The members, officers, and appointees of this Convention, shall be members in good and regular standing in some recognized missionary Baptist church, and all voting in this Convention shall be limited to the membership present in person when the vote is taken."

Collections to assist the church at Bethany in building its meetinghouse were recommended. The Beacon reported itself in a prosperous condition, and free from debt. The Report recommended the formation of a joint stock company, for the purpose of procuring a printer's outfit for it. By this means the paper could be published semi-monthly at about the cost of now publishing it monthly. It would also "place the paper on a firmer basis, increase the interest in it, and augment the subscription list—three very desirable things for the future welfare of the paper. The cost would probably be something over \$400." Its statistics were: Receipts, \$391.49; Paid for Printing, \$273.72; Incidentals, \$54.63; Balance on hand, \$50.94; Due on advertisements, about \$100; and considerable on subscription. The Minutes of the Women's Mission Societies, and of the Ministerial Conference were published; also an Essay by Sister Henry Warren, on "Foreign Mission Work in Sunday Schools," and an Exegesis of Matthew XXVIII, 18-20, by Rev. S. C. Price; besides voluminous tables of Statistics. The Treasurer re-

ported receipts from 38 churches, with individuals, \$2147.17; from five Sunday Schools, \$123.15; from legacy, (Failing Fund) \$200; balance from last year, \$139.44; total, \$2609.76. Disbursements, paid missionaries, including traveling expenses, \$1862.87; incidentals, \$35; balance on hand, \$711.89. No debt. Missionaries employed, 10. The A. B. P. Society had transferred to the Board \$1772.42 worth of books, for which the Board agreed to give four years of faithful colporteur work on the field. The A. B. U. donated books worth \$106. Aid had been rendered in supporting 11 missionaries on the field. The work was no longer an experiment. It had come to stay, and the question of means had been largely tested. Our appointees gave their entire time to the work. A plan of cooperation with the A. B. H. M. Society had been agreed upon, and is here presented.

Mrs. Ezra Fisher, more than 70 years old, presented a quilt to be sold for the Women's Foreign work. It brought \$11, and was left with the W. B. F. M. Society of Salem, to be quilted and returned to the Convention next year and be again sold.

In his closing remarks, the President says:

"The interest in our Convention is widening and deepening in the hearts of our people all over our vast territory. We have occasion to 'Thank God and take courage.' Every year our work has shown substantial and encouraging increase. Our outlook for the future is bright. By the cooperation of the A. B. H. M. Society, we may expect that our work will go forward with ever increasing power. To this end let us hope, and labor, and pray."

PLAN OF COOPERATION WITH THE A. B. H. M. SOCIETY

"1. The Home Mission Society appropriates to mission work in Oregon, Washington, Idaho, and British Columbia, at the rate of \$2 additional for every \$1 raised in said districts for Home and State Missions. It being distinctly understood that money paid by a church for services rendered to it by its pastor, or by a missionary, and money received and designated by an Association for a missionary not appointed by this Society, shall not be regarded nor recovered in the Convention quota of missionary contributions, for which the Home Mission Society shall pay \$2 for \$1.

"2. The Convention to adopt its own measures for the collection of funds, provided, however, that no general missionary or collecting agent shall be employed on a salary without the concurrence of the Board of the A. B. H. M. Society. The general work of the A. B. H. M. Society to be presented in the churches annually.

"3. All missionary money contributed by the churches, or by individuals, to be paid to the Treasurer of the Convention. The Treasurer to

make quarterly reports and remittances to the Home Mission Society, and to be authorized by the Convention, in case the receipts at the end of any quarter are less than the portion of the appropriation for that quarter to borrow an amount sufficient to make up that deficiency.

"4. Appointments and appropriations to be made chiefly at the beginning of the year, and modified as experience and receipts suggest.

"5. The Home Mission Society to be responsible for no absolute amount, but merely for three times the amount actually paid into its treasury from the State, and all appointment of missionaries to be made with this understanding.

"6. The Convention to superintend the work in said district, select fields, nominate missionaries, name their salaries, and determine their time of labor. The Home Mission Society to appoint and pay those so nominated, so far as they approve of such nominations and terms.

"7. Reports of all missionaries to be made in duplicate to the Society and to the Convention, quarterly.

"8. The Home Mission Society to appoint, at its option, an advisory committee of three brethren, residents of the district, who shall be entitled to a seat in the Convention, and its Board, during any and all its deliberations, though without the privilege of voting unless members of the same.

"9. This plan to go into effect at the beginning of the Convention year for 1880; to be renewed, modified, or terminated yearly, according to mutual agreement."

The Ministerial Conference met the day before the Convention. Papers were read and discussed as follows:

"The Pastoral Office and Work," by Rev. G. J. Burchett.

"An Exegesis of Matthew XXVIII, 18-20," by Rev. S. C. Price.

"The Progressive Nature of Revelation," by Rev. A. S. Coates.

"Plans of Church Work," by B. S. McLafferty.

"Sermonizing," by Rev. C. W. Rees.

"Plan of a Sermon; Eph, 11, 8," by Rev. J. C. Baker.

A general discussion led by Revs. A. J. Hunsaker, S. C. Price, and R. C. Hill, on "Ministerial Sympathy and Spirituality."

1881

VIII. The State Convention. Early in 1881, the Convention, the Missionary Board, in fact the entire brotherhood of the Northwest coast suffered a severe loss in the death of Deacon A. W. Kinney, of whom a sketch is given in another place. A Sunday School Institute lasting two days was held in Albany in February. It had a most excellent program, and among

the most important topics, "A Demand for an Instructed Church Membership," by Rev. S. C. Price; "The Sunday School a Conservative Force in Society," by Rev. J. A. Gray; and "Doctrinal Teaching in the Sunday School," by Rev. G. J. Burchett. At the Board meeting in April, Brethren Crawford and Hackleman resigned the charge of the Beacon, because Brother Crawford was about to leave the State, and Rev. J. C. Baker again took charge of it, publishing it in Salem. The following standing resolutions were adopted:

"Resolved: That we make all recommendations for aid in the support of pastors conditional: (1) Upon a faithful and vigorous prosecution of the pastoral work. (2) Upon a vigorous and faithful prosecution of a system of church finances, so arranged as to develop self-help. (3) That where any church so aided has not such a financial system, or seems to lack the ability to arrange one, we will furnish a plan upon application to any officer or member of the Board. (4) That we believe it a wasteful expenditure of the Lord's money placed in our hands to do His work except upon the foregoing resolutions; and that the same be printed in the next issue of The Baptist Beacon, and kept as standing matter for reference. Also that a copy be furnished each of our missionaries."

The annual meeting was held at Eugene October 27-30. There were 64 life members on the list; of these three had died. The Treasurer reported the total receipts of the year, including the balance of the previous year, \$3630.38; disbursements, \$2973.85; of the receipts, \$291.71 was from the book fund; balance on hand, \$656.53; 86 churches had contributed; 17 missionaries had been under employ all or a part of the year. A telegram was read from Rev. H. L. Morehouse, D. D., Secretary of the A. B. H. M. Society, stating that the New York Board had voted to continue the plan of cooperation upon the same basis as last year, and the Convention was invited to represent itself in the "Jubilee Meeting" in New York, next May, with five delegates. This gave great pleasure, and Rev. J. C. Baker was elected to so represent the Convention, with Rev. A. J. Hunsaker, alternate. Mrs. A. W. Kinney was also afterwards chosen as a delegate. A memorial was also sent to the A. B. H. M. Society, asking the consideration of the propriety of establishing an Alaskan mission at an early day, pledging the Convention to second the effort, and render it all the assistance possible in all proper and legitimate ways. The Sunday School Board presented three topics for discussion. The Secretary of the A. B. M. U. reported that nearly \$400 had been raised for the work during the year and resolutions were adopted approving the same, and recommending all the churches to make an effort for it some

time in December. The Women's work was duly presented. The Beacon reported the paper prosperous, and no debt. The missionaries employed were 13, and their fields defined. Ashland, Astoria, The Dalles, McMinnville, Baker City, Heppner, and Prineville, were all spoken of as important points needing help. The Educational Report said:

"With the building enterprise assured, it will now be practicable to collect the endowment notes amounting to about \$20,000, and permanently invest the fund. This will be done as rapidly as possible. Additions to this fund will need to be made in the future; perhaps in the near future. We may depend on the liberality and enterprise of the Baptists on this field to provide additions as they shall be called for. There is a floating debt of \$1100 against the Institution, but to cover this there are reliable assets in unpaid interest on endowment notes whose collections it was not deemed advisable to urge while the building enterprise was being pressed upon the people and hanging in uncertainty. The unpaid interest amounts to \$4561.20. Altogether, the promise of our educational interest is bright and full of hope; and to realize these promises it is only necessary that we go on in the work wisely and unitedly and determinedly, under the blessing of God. The work is vital to the interests of our denomination, and our people are awakening to this fact."

The Board said that the plan of cooperation with the A. B. H. M. Society had been entirely harmonious, and mutually satisfactory, and was promising good results by giving the work prominence all over the whole country, and bringing it within the sympathy and prayers of the denomination at large, as could not otherwise have been done. In the early part of the year, word was received that the New York Board had appropriated \$2500 from the Benevolent department of the "Church Edifice Fund" for use on this field to aid in completing the payment of new houses of worship; to be appropriated on the recommendation of the Oregon Board, and to be used only in completing payment, leaving no other indebtedness. The grateful acknowledgement of this offer was sent to the Society, and the Board had recommended some money to be paid from this fund for the purpose intended. (See Statistical Tables). Of the field the Board says:

"Our field is new. It is on the borders. It has vast resources, fast developing. It is being rapidly filled with an exceptional class of immigrants. It has an area of 250,000 square miles; a population of 300,000, with room and undeveloped resources to accommodate 25,000,000 of population. And they are coming. Our climate is not excelled on the continent for variety, vigor, and health. Crops never fail. We are not subject to the terrible tornadoes and hurricanes of the East. With direct communication by rail, the influx of population which is now great, will be simply immense. We are living in times of marvelous opportunity and responsibility. To act well our

part, to develop self-help, to meet the incoming tide of population with a pure Christianity, thoroughly organized, the foundation laid in heavenly wisdom, and the structure rising from the same, inspired by the full, and unadulterated teachings of the word of God, is our privilege and mission. In it the 100 Baptist churches, and the 30 ministers, now acting will find employment challenging their best and most consecrated efforts. To do this work well, is to write our names high up in the sympathy, love, and confidence of the Christian world, and what is still higher in attainment, have the approbation of the Master who has given us this high privilege and opportunity. Will each church and member do their part?"

1882

The work of the Convention had grown to such magnitude that early in the year it had been found necessary to relieve Rev. J. C. Baker of a part of his labors, and the book department, and the missionary correspondence were turned over to Rev. A. J. Hunsaker. While attending the Jubilee meetings of the A. B. H. M. Society, Brother Baker said he had four things in mind: (1) A plan by which we might be able to purchase lots on which to build churches and parsonages in the new important towns which are rapidly growing up along our railroads. (2) To augment if possible, our present provisions for aid to build houses of worship and parsonages. (3) To open the way for the transportation of men to our field. (4) At the earliest possible day to open the way to occupy with strong men all the strategic points on this great field. He had not in mind any effort to raise money, but rather to bring the field and the work before the Societies, and the prominent brethren, and to lay such plans as would speedily reach the four things proposed. In July, the Board approved the appointment by the A. B. H. M. Society of Rev. J. C. Baker as "Superintendent of Missions for the Pacific coast."

The annual meeting was held at McMinville. Dr. E. C. Anderson presented a paper on "The Relation of Colleges and Academies to the Public Schools." It was voted that money for annual members and Minute money should alone be used for printing Minutes and other incidental expenses; the surplus, if any, going to mission work. Brother Baker gave an account of his visit to the East, and hoped that good had been accomplished by his lectures in various places. The Ministers' Conference presented a sermon on Temperance by Dr. E. Nesbit; and "The Gradual Unfolding of God's Ancient Law to His People," by Dr. Anderson. The Board urged the following duties; establishing and sustaining churches in the centers of population; building houses of worship; sending out and supporting itinerant missionaries or

evangelists; to preach the Gospel to the destitute, and thereby win the masses to the Lord Jesus Christ; and fostering and aiding the work of Christian Education, especially where young men can prepare to preach the Gospel.

Revs. S. C. Price, G. W. Black, J. T. Huff and Fung Chak, had closed their labors for various reasons. The following paragraph in the Report of the Board is worth studying:

"Our treasury is found to be overtaxed at the close of the year. It will be found necessary to take vigorous measures to increase the fund for our work immediately, or otherwise to dismiss some of the missionaries. We cannot possibly open new fields, nor enlarge the work, nor even carry it as projected, unless the people rally at once, and that with a liberality of no ordinary character."

The Convention was organized, or rather re-organized in 1877 with the belief that self-help should, and would be developed. Without going abroad, or waiting for foreign help to force or lure activity, it was believed that funds could be raised on the field for successful missionary work. And funds were raised. Self-help was developed. With the motto, "Faith in God, and cash in hand," there was enough secured from the field, where previously little or nothing had been done, to support one missionary the first year, three the second, and ten the third year. By that time, the receipts were nearly \$3000, and the membership less than 4000. Not a dollar to cover arrearages had yet been called for at any annual meeting. At least two-thirds of the churches were responding nobly to the work. The Report says:

"The year has been a trying one in many respects. The draft upon our denomination to put up our college building at McMinnville, which has been so generally, and generously responded to has had some influence upon our finances—in some of the heretofore prominent channels, the means have ceased to flow from other causes. The efforts of the year have been directed more to building and strengthening the things that be, and in some cases, of pruning, rather than a year of revivals. And yet, the general statistics of the year give totals of an encouraging character."

The summary of these statistics is as follows: Associations, 9; churches, 103; ordained ministers, 74; churches having weekly preaching, 12; do. semi-monthly, 7; do. tri-monthly, 3; monthly, 38; ministers not actively engaged 35; missionaries appointed, 19; membership, 3024; Sunday Schools, 44; Officers and teachers, 300; pupils, 2500.

1883

At the first meeting of the Board, correspondence was ordered relative to putting a Colporteur in Southern Oregon, and also for a missionary in Josephine

county. The work having greatly increased, the field was divided into missionary districts; and it was proposed, as soon as means would justify, and the men could be found, to place at least one missionary in the several districts of Western Washington; Eastern Oregon; Western Oregon; and Southern Oregon; and the Superintendent of missions, and the President of the Board were instructed to open correspondence for such missionaries as might be required, and such other work as would, at an early day, carry to completion the plan of the Convention. In April, some donations and loans had been secured from the Church Edifice Fund for the meetinghouses, and it was also recommended that with what could be secured on the field, a sufficient amount be appropriated to sustain a competent and efficient pastor at Albany; that efforts be made to secure such pastor by the time the house is ready for service; and that the Board assure the church of its purpose to hold the work until the church becomes self-supporting, provided always a proper effort at self-support is put forth by the church. Rev. J. W. Osborn was recommended as missionary for the Forks of the Santiam, at \$650, provided the churches at Providence and Scio, pay him for the time they require his services; the Board paying him for the remainder of his time, so that he may devote himself entirely to the work; and provided further that these churches and the brethren on the field endeavor to pay into the hands of the mission work the sum of \$200 during the year. This proposition was not carried out by the churches. Rev. A. J. Hunsaker was allowed three months vacation, to be taken at any time between April and October; his salary continued during that time. And he took his vacation by preaching each Sunday but one to poor churches unable to have a pastor, and off the line of general travel, where they seldom had a visitor, and each Sunday but three he preached twice, and spent his intervening time in labor among these poor churches.

The Annual meeting was at Brownsville. The committee on the Baptist Beacon recommended: (1) That Rev. G. J. Burchett be the editor, and that it be published semi-monthly; but this last item was not carried out for the want of funds. (2) That an advance fund of \$3000 be raised in shares of \$5 each, and that this sum be paid annually, in advance, for three years, and that the shares be paid in full by the first of January of each year. (Not successful.) (3) That \$300 of this fund be allowed the Editor for his services. (4) That the paper be published at McMinnville or Portland at the direction of the Editor. A bill of \$85 was presented for money advanced on Rev. J. C. Baker's trip to the Jubilee meetings, and the churches were urged to pay it. Several difficulties beset the work during the year: (1) The financial

embarrassments at the close of the previous year. (2) The unprecedented drouth, which extended over all the country, and which was so long continued as to make collections difficult. (3) The growth of the work exceeded the ability to meet it. (4) It was a year of spiritual dearth. (5) A movement was made in Washington to secure an independent work for that district; hence, contributions from that quarter fell off. The Board thus speaks of these difficulties:

"The extent of the field and its rapid growth rendered it quite impossible to aid and develop all sections of the great field as seemed to the general missionary and the Board needful. Upon the recommendation of the Superintendent of missions, it was voted to divide the field into 'mission districts,' and the Superintendent was instructed to enter into correspondence with reference to supplying each district with a general missionary as soon as men could be found, and funds would justify. It was thought the plan would have a tendency to develop both resources and workers in each separate district, and where needed, to have a district committee to co-operate with the Board, thus preparing the way for enlargement and for final separate work, which the Board recognized as being not far in the future."

It however took some little time to get this plan into successful operation. Another important item demanded radical changes. Over 80 per cent of the money collected was from Oregon, whilst about 70 per cent of it was expended in Washington and Idaho. Regarding the work as one, the Board had been equally interested in all parts of the field. But now Oregon was increasing its demands for its own work, and the funds were not sufficient to meet the calls. For these causes, as well as others, the field was divided into three districts, under separate Boards of their own appointment, which should conduct and direct their own work, but give an annual summary to the Convention until they should organize their own Conventions. And the A. B. H. M. Society was asked to make the pro rata of aid for Oregon, \$2 to \$1; for Western Washington and British Columbia, \$3 to \$1. and for Eastern Washington and Western Idaho, \$4 to \$1; believing this to be the least possible sum that would meet the demands of the great Northwest. And furthermore, that the amount charged for the Superintendent of missions should be charged one-half to Oregon, and one fourth to each of the other districts. In addition to this the following resolution was adopted:

"Resolved: That, recognizing the great prospective growth of British Columbia, upon the advent of the Canadian Pacific railroad opening a new and short route to the East, which will open a vast agricultural country, eight times the size of the State of New York, possessing rare commercial advantages, containing at present but three little churches with no house of wor-

ship, among 40,000 people, this Convention asks our Superintendent of Missions to memorialize the Canadian Baptist Convention concerning men and money for this destitute field."

The Sunday School Board was requested to try to secure co-operation with the A. B. P. Society upon the same basis as that with the A. B. H. M. Society. The different lines of labor were thus outlined:

The work of the Superintendent of missions was to conduct correspondence, raise money, plan work, visit different sections of the field, and report to the Board their wants. Accordingly he made an urgent appeal for help in January, and another the following November.

The work of the general missionary was reduced to three kinds: (1) Opening new fields. (2) Building meetinghouses. (3) Opening the way for the settlement of pastors. His object was not to "get over the ground," but to do permanent work in the most important localities. At first, he was to awaken interest, stir up enthusiasm, raise money, hold meetings, etc.; now to use the accumulated capital; that is, of money, brains, sympathy, and everything combined. The Board thus speak of their first efforts:

"When we met at McMinnville in October, 1877, for our first annual meeting, we had \$10 to begin with, paid our treasurer by A. W. Stanard, the treasurer of the old Convention. To this was added a collection of \$46 taken by Rev. J. C. Baker, with additional pledges of nearly \$300, and this was the basis upon which we started our missionary operations. At this meeting a missionary Board was constituted who offered the position of "General Missionary" to Rev. J. C. Richardson, which was finally accepted and so our work began."

"At this time the Home Mission Society had three missionaries upon the field, and the Publication Society one Colporteur, which was all the mission work of any kind done by our people on this great field."

And again, speaking of its development, the Board says:

"From the beginning of our work the development of the missionary spirit has been so rapid and general among our churches as to be cause of profound gratitude to our Heavenly Father. For four years nearly 90 per cent of our churches have been represented in the gifts of its members to the work. The gifts of many of our brethren and sisters have been generous, and in no small number of cases self-denying to an extent calling for our most hearty praise. During the progress of our work, there has been some opposition, but most of it in passive form; and where it has been active has measurably subsided and we believe would altogether cease upon a better understanding of our purpose and plans of work. On the whole, we have every reason to praise God for what He hath wrought, at the same time deploring that our fidelity and forecast has not rendered it possible for God to do more for us."

The receipts for the year were \$2309.54; balance from last year, \$310.-

50; Expenditures, \$2620.04; debt, \$596.98. The total amount raised in the six years since the Convention was organized; for Foreign missions not less than \$4500; for the A. B. P. Society, not less than \$1000; for Home mission work, \$26,500.78; of this the A. B. H. M. Society had contributed \$13,797.69, and the Convention had raised \$12,703.09; the result of systematic work with a man of brains at the head.

A CONTRAST

Three years before, and three years after co-operation.

	Before; 1878-79-80.	After; 1881-82-83.
Total No. Missionaries.....	12.....	37
Years of service by all.....	14.....	51 1-6
Churches supplied.....	23.....	60
Out-stations supplied.....	26.....	102
Churches organized.....	7.....	17
Sunday Schools organized.....	24.....	56
Houses built.....	3.....	19
Conversions.....	162.....	258
Baptisms.....	105.....	318
Sermons and Addresses.....	2019.....	1922
Miles traveled.....	15,158.....	8,041
Collections on the field, total.....	\$ 5,707.19.....	\$ 6,995.90
Balance on hand.....	711.89	Deficit, debt 596.98
The debt was secured at the Annual meeting of 1883.		
	Collections itemized.....	Before..... After.
In Oregon.....	4,684.50.....	5,870.40
In W. W. and B. C.....	387.25.....	480.60
In E. W. and N. I.....	159.44.....	644.90
A. B. P. Soc. and "Book Fund"....	476.00.....	
Total....	\$ 5,707.19	\$ 6,995.90

EXPENDITURES

In Oregon.....	\$ 2,053.26	Miss. in co-op. \$ 6,063.34
In W. W. and B. C.....	2,909.20	" Ind., A.B.P. 423.91
In E. W. and N. I.....	159.44.....	
Expenses of Con. and Board.....	258.52.....	508.65
Carried over.....	423.91.....	
	\$ 5,707.19	\$ 6,995.90

SUMMARY

Total paid Missionaries from			
Oct. 1877 to October 1883.....	\$25,733.61	Paid by Con..	\$12,703.99
Expense of Convention.....	767.17	Paid by A. B.	
		H. M. Soc...	13,797.69
<hr/>			
Total....	\$26,500.78.....		\$26,500.78

Rev. J. C. Baker thus sums up and condenses the work of 6 years: 1878-1883.

"When we began our work six years ago, there was comparatively very little of the missionary spirit, the real missionary conviction. Not more than three churches on the whole field were making yearly contributions to either the Home or Foreign work. The Home Mission Society had three missionaries upon our field covering an area of 400,000 square miles, and the Publication Society had one Colporteur whom they had supported nearly five years, but nothing was being done on the field for his support. I believe only one collection was taken as reported by the Society, and that at the Central Association at one of its annual gatherings. Now we have over 90 churches represented in the offerings to Home Missions, a large number to Foreign Missions and the Publication Society. There has been remarkable growth in the real missionary conviction. Six years ago a large per cent of our churches were without Sunday Schools; now most of the churches which have houses of worship of their own have Sunday Schools of their own.

"Then our Educational work was embarrassed by a debt of almost \$1900, and we were in an old dilapidated building that some people said was liable to fall down on the students. Now that debt is paid and one of the finest educational buildings in the State is being occupied by the school with a faculty of double the number. This, at an outlay of \$25,000, all provided upon our field. Then very little was done in supporting pastors. Only two churches supporting men all the time. There were only six ministers giving their whole time to the work, including pastors, ministers, and teachers, and \$6000 would fully cover their salaries. Now we have 13 in Washington, 2 in Idaho, 22 in Oregon, making a total of 37 giving their whole time to the work of the Master, at a salary of not less than \$20,000 annually, at least \$13,000 of which is being paid by the churches. Six years ago we had only 22 houses of worship on the field, now we have, builded and in process of erection 57, at an average cost of not less than \$1500, which would give \$53,500 spent in this way when all are completed, upon which the Home Mission Society will have donated and loaned about \$9000.

"This growth is simply marvelous! And is largely the outgrowth of this Convention in bringing together and organizing our forces in the different departments of Christian work in which we are engaged. We certainly have cause for gratitude to Almighty God for what He hath permitted us to achieve.

"And now for the future. My faith is that even this marvelous growth can be increased. Yea, that a large increase is demanded."

1884

The Annual meeting was held at Springfield. A committee was appointed to ascertain during the coming year what legal steps were necessary to limit the area, and also to change the name of the Convention. The Ministerial Conference presented four topics which were ably discussed and criticized. This body decided to hold a semi-annual meeting, and a program was adopted for it as well as for the Annual meeting. In the Sunday School work no Institute had been held during the year; two were determined on for the ensuing year; one at Salem, the other at McMinnville. No plan of co-operation had been effected with the A. B. P. Society, because of a lack of funds. Two themes were discussed; one by Rev. M. L. Rugg, the other by Rev. J. C. Baker. The Sunday School Board was instructed to hold a Convention beginning on Tuesday evening previous to the Annual meeting of the Convention of the North Pacific Coast. The Editor of the Beacon reported a debt of \$89 due him, with \$400 of unpaid subscription; "value uncertain." The paper had 950 subscribers; of these, "fully 40 per cent were on the delinquent list." The committee found the time used by the Editor during the year to be equal to four months of 26 working days, 9 hours a day. The total yearly expense was \$1118. It was recommended that the Beacon be continued; size and issue the same; that Brother Burchett be the Editor at \$300 a year; that it be conducted on the basis of advance payments; that an effort be made for 1200 subscribers, and if these cannot be secured, that the subscription price be \$1.25 per annum; that the Board of Publication be appointed to superintend the work; and that, since the Beacon is the property of the Convention, the Convention assume the financial responsibility.

The church Edifice Fund had donated to Oregon \$1400; loaned \$900. The total expenses for the year were \$2654.35. The receipts were over \$1 per member; \$0.97 for Oregon; total, \$2531.51; leaving a deficit of \$122.84. In Oregon, the men employed, either in whole or in part, during the year, were 16; new men brought to the Oregon field, 6. The changes were, Rev. G. J. Burchett, from East Portland to McMinnville; Rev. G. Liljeroth moved to California; Rev. A. J. Hunsaker, general missionary, resigned; Rev. J. C. Baker, Superintendent of missions, field contracted to the North Pacific Coast by request of all Boards.

Loud calls were made from Astoria and the regions round about; Portland, a city missionary, under the supervision of the First Church; Umatilla county with one man with headquarters at Heppner; Baker county, two

men, one at Baker City, the other at North Powder; Union County, one man located at Union as a central point; Wasco county and parts adjoining in Crook county, one man; a general missionary in Oregon, in Eastern Oregon, in Southern Oregon, and in the Willamette Valley. All these points needed help immediately, which could not be furnished. The expenditures in Oregon were \$7,300, and the receipts from the churches and members on the field had been most generous, though some of the most able churches, and some of the brethren and sisters, who up to two years before, were among the most liberal contributors to the work, had made little or no offerings the preceding year. The Board depended upon receipts from these sources, and made recommendations accordingly. Had it not been disappointed in these expectations, the receipts of the year would have left the Convention with a surplus in the treasury.

"A look forward. The outlook! What of the night? Does the day dawn? Shall we arise in the strength of Israel's God and go forward? Or shall we yield to the pressure that is upon us and give up the battle? We have entered into the work of our Baptist fathers; shall we 'quit us like men'? Our God says: 'Fear not thou, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness'. (Isa. XLI, 10) Trusting in him, and like true yoke-fellows working together, we can overcome all obstacles, and no man will be able to shut these doors which God has put ajar for us to enter." (J. C. .B)

1885

In April, 1885, Brother E. G. Wheeler received a commission from the A. B. P. Society as general Sunday School Missionary and financial agent for the North Pacific Coast. The semi-annual meeting of the Ministerial Conference was held at East Portland, commencing May 4, 1885, and six themes were discussed and criticised. The Sunday School Convention was held at Portland, October 27, and 11 topics discussed, besides a general discussion on "Power in the Sunday School." The Ministerial Conference met October 29. Rev. A. J. Hunsaker and B. S. McLafferty gave skeletons of sermons, both subject to criticism. Rev. Walter Barss preached a sermon full of comfort and joy to God's people. Three topics were also discussed.

The Annual meeting of the Convention was held at Portland. After a full discussion, it was recommended that the Beacon with its assets, after all liabilities were met, should be turned over to private hands, requiring at the same time a sufficient guarantee for its being a Baptist paper, and for its being

published in the interests of the Convention for at least five years. Its present size and frequency of issue were to be maintained. The account stood; Expense of publication, \$413.50; Salary of Editor, \$275; total, \$688.50; Receipts, \$640; Balance due Editor, \$48.50. Rev. J. Q. A. Henry took charge of the paper. The Convention paid the balance due Brother Burchett. It was also voted to take steps looking to the dissolution of the Convention at as early a day as practicable, and that the three districts, Oregon, Western Washington and British Columbia, and Eastern Washington and Northern Idaho, organize and incorporate under such names as may seem to them most suitable, provided that no one of the districts take the name of the existing Convention. The Board of the North Pacific Convention was asked to take all necessary steps to a final distribution of its property at the next annual meeting of the body.

A committee was appointed to take steps toward organizing a Society to aid students for the ministry at McMinnville College. A strong appeal was made for aid to remove a debt from the college building. Since the last meeting of the Convention, Dr. E. C. Anderson had secured \$7000 in good negotiable notes for the endowment of the Josiah Failing Professorship. The Convention closed its year with only 7 missionaries in its employ, although 15 had been employed, more or less, during the year. Four churches had become self-sustaining; McMinnville, Carlton, East Portland, and The Dalles. By the death of his wife, and his own failing health, Rev. E. C. Hamilton had to resign at Roseburg; Rev. C. P. Bailey had removed to Eastern Oregon, and Rev. C. W. Rees had given up the work in Washington county. Help was recommended, but not obtained, for Marshfield and Mount Tabor in building. The total receipts were \$1874.19. The A. B. H. M. Society commenced the year with an expenditure of \$18,090 for the field, of which \$7,300 was for Oregon, and its pro rata was \$2432.33, besides the expense of the Convention; but it fell short \$1015.91. A strong plea was urged by Brother Baker for work among the foreign population, which probably numbered nearly 50,000, and with whom nothing had been attempted, except a slight effort among the Scandinavians. The missionaries employed had been the same as in 1884, except that Brother Burchett and Tong Tsin Cheung were dropped out, and a slight reduction was made in some of the salaries. With reference to the outlook, Brother Baker thus appealed to the Convention:

"The work is growing. The calls are more frequent and urgent, the open fields are more numerous and hopeful, God has blessed us and helped us in the past, the success of our work has, and will constantly call for enlarge-

ment. But can we go forward? Can we enlarge our work? Can we even carry it upon its present basis? 'Times are hard.' 'There is no money in the country.' 'Prices of grain are down.' 'The outlook is gloomy enough.' These and other expressions are poured into our ears constantly. Our answer is:

"1. The past year has been as difficult for raising money as any coming year is liable to be, and yet I believe we have in many respects had the most prosperous year of our history.

"2. If eight years ago, with only six men of our denomination on the N. P. Coast giving their whole time to the Lord's work we could go forward, what can hinder a forward movement now, with 45 men, leaders of God's people, who stand as peers of the ministry of any other denomination?

"3. The Master says, 'Go.' We must go forward to please Him. The Master will stop for neither hard times nor discouraged churches. He will go on. He has promised to go with those who go on with Him 'even unto the end of the world.'"

Again; after saying that it became "evident that retrenchment on a large scale must come before the year was far advanced," and also, that "one-half or more of our missionaries were induced to come to this field under promise of good salaries and aid until their churches became self-sustaining," Brother Baker adds:

"But God has greatly helped us. When we have stood in dismay, He has opened up a highway and thrown along its track the light of divine truth and hath imparted strength to go forward, and we close the year with a deficit much smaller than has been feared by many during most of the year. And this fact must be borne in mind; we have lost only two men permanently from the field, though we have nine less under appointment. Only two new men have been commissioned during the year, against 14 of last year, leaving our whole ministerial force same as at last Convention numerically. This is no time for discouragement; the year has been one of real advancement in all permanent growth beyond any year of our history as a Convention. Our mission churches have been blessed with larger ingathering of souls; five of our mission churches have become self-sustaining, so far at least as to carry their own work without aid; all our mission churches are doing more towards the support of their pastors, and asking less from the Society; nearly all our mission churches are growing into a wide benevolence, and are taking up almost all departments of denominational work. When one of these churches becomes self-sustaining, it will be found in hearty and faithful accord with the great enterprises in which we as a denomination are engaged. The last has probably been the most marked of any previous year of our history. If there is a decrease in some missionary receipts it is more than made up in some other benevolence and to the work of Christian education. Really, the year has been crowned with success of the best possible type for the future intelligent occupancy of this great North West. But how? That the field is growing

and making greater demands upon us is evident to all. Year by year this must be so if we are faithful. We can do more work on the field the coming year than ever before with the force we now have on the field. But this is not enough. We must bring several new men to the help of the present faithful corps. It can be done. This State, this Convention, is stronger to do for God than ever before. We urge a forward movement from this day. I can only trust God and pray for His blessing. I feel confident however, that a basis of retrenchment will have to be fixed by the Board itself. Our work was never more hopeful than at the present time; our field never so well manned; our ministry never standing better or more influential; and, barring the depression that forbids the Society going forward, greater results could be reached the next year than ever before. If our churches all through the East would do as much per capita as we have done on this field, we could pay up the debt and greatly enlarge our work."

The question of the advisability of continuing the office of Superintendent of Missions was very earnestly discussed, and finally the following action taken by a vote of 100 to 5.

"Whereas; The present plan of cooperation with the Home Mission Society has expired, and as the Home Mission Society is laboring under serious financial embarrassment, which has resulted in the material reduction of the ammount allowed this field; and as the stringency of the times in our midst has increased the difficulty of raising the money demanded for our work; and as the field has been reduced on which the pro rata of expense of the Superintendent of Missions has to be raised, thereby doubling the amount required from this field; therefore

"Resolved: That we express our gratitude for the interest taken by the Home Mission Society in the work on this Convention field, and that we desire the continuation of the present plan of cooperation; provided,

"First: That we are assured that the judgment of the local Boards shall have due weight as to all appointments made.

"Secondly: That, as a Convention, we be relieved of the expenses of the Superintendent of Missions; believing that this amount will be more wisely expended in the employment of a general missionary for each district, who shall reside within its limits, thereby being more thoroughly conversant with its wants and resources; who, acting in concord with the District Board, shall, for his district, do the work of the Superintendent, of Missions."

The following action was also taken:

"Whereas: The course of circumstances renders it probable that the relation of Rev. J. C. Baker to this Convention as Superintendent of Missions will soon terminate; and,

"Whereas: During the years past, Brother Baker has done faithful and efficient work in organizing and strengthening our denominational interests within our bounds; Therefore, be it

"Resolved: That we express our appreciation of his fidelity and earnestness in the discharge of the duties of his office during these years.

"Resolved: That we extend to Brother Baker our best wishes that his labors may be successful in whatsoever fields of Christian effort his lot may be cast."

The Secretary was instructed to send a copy of this action to Rev. H. L. Morehouse, D. D., Secretary of the A. B. H. M. Society. Rev. J. C. Baker did not resign, and on December 21, 1885, the Executive Board of the A. B. H. M. Society of New York, after some preambles stating the reasons:

"Resolved: That further cooperation with these Conventions be discontinued, and that the Society prosecute its missionary work in these fields as formerly, directly through its own appointed agencies.

"Resolved: That so far as practicable, and within the limits of appropriations already made to these fields, the Society will continue the support of missionaries now at work.

"Resolved: That the churches which they serve be earnestly requested to assume a larger proportion of their pastor's salaries than hitherto, in order that the Society may be able to devote more attention and means to newer and needier fields."

As this action of the Convention and of the Society completely revolutionized the work of missions on the North Pacific coast, at least for a time; and also created a direct antagonism between the Convention and the Society, it is of enough importance to demand further consideration, and the several facts strike immediate attention. (1) So far as openly expressed, no complaint is made against Brother Baker individually, nor against his work. Both himself and his work are commended. The objection therefore must be against his office. Let us look at its history on the Pacific coast.

In May, 1882, the A. B. H. M. Society appointed Rev. J. C. Baker Superintendent of Missions for the Pacific coast, but this was a new office, or at least a new name for an office, amongst the North Pacific Baptists, and many began to inquire what it meant. It was looked upon with a great deal of suspicion by some of the old Baptists, and regarded as of about as much use as a fifth wheel to a wagon. Explanations to a great extent were thrown away. "It cost too much." That the Home Mission Society needed, and in justice ought to have an agent here to look after their expenditures of money on this field could not be questioned by any reasonable man. Whether or not Brother Baker abused his authority and prerogatives, is not the province of this work to inquire into; especially as there were no accusations. Be this as it may, the popular sentiment was such, that by the influence of some promi-

ment men, such measures were taken that in 1885, the Convention of the North Pacific Coast almost unanimously voted for a discontinuance of the office. Yet it was very generally admitted, even by many who disapproved of the office, that if such an office was needed, Brother Baker was the man for it. That at that time, there was not a man here so well qualified, so thoroughly posted, so good a manager, or so skillful a manipulator of the work so as to make it all effective as he. His position as Superintendent of missions, and also as President of the missionary Board of the Convention, gave him a tremendous influence and power, and this was enough to provoke the jealousy of incompetent and weak minded rivals, who possessed little or no qualifications for the work. He had abundant scope for all his wisdom, for all his tact, for all his ability; and certainly caused as little friction as has been developed since. As has already been said, if the office was a necessity, there was not then, nor has there been since, another man, better adapted to meet all the requirements at that time. And the A. B. H. M. Society retained Brother Baker for about a year and a half longer.

(2) The reasons assigned for the action of the Convention sound very plausible, but perhaps it may be well to examine the conditions attached thereto. Assurance is called for that the judgment of the local Boards shall have due weight in all appointments made." Where the necessity for such a condition. It is not to be supposed for a moment, that any Board with the standing and character of the H. M. Board would listen to any matter properly presented before them and belonging to its business, and not give it all the "weight" belonging to it. And even if any one was even trying to exercise an undue influence upon such a body, they would spurn in indignantly. It is self-evident that the H. M. Board had full confidence in Brother Baker, or he never would have got his appointment, and just in proportion to that confidence would his recommendations have been heeded; and the same could be said of a recommendation from any man. The second condition, that the Superintendent of Missions be displaced for a "general missionary in each district" gives rise to the question, "Who shall appoint these general missionaries?" And if the answer be, "The Convention or District appoints them," it looks as if the Convention was saying, "We demand the right to appoint agents to look after your affairs!" Both conditions are insulting. That such was the real demand, is evident from the complaints made when the A. B. H. M. Board informed them that it intended to appoint its own agents. For thus deciding, the complaint says:

"The will and the godly judgment of the Baptist Convention of the

North Pacific Coast has been utterly ignored by the New York Board. The three local Missionary Boards of the three districts are robbed of the minimum of power which they previously had, and that in the future, all missionary recommendations and appointments are to be made entirely independent of their sanction and consent, and solely and exclusively on the authority of the Superintendent of Missions." And again,

"It does seem as if the Home Mission Society was determined to whip the Convention into line by shutting off the supply, and thereby compel the dependent churches to recognize an office thoroughly offensive to them, or see their pastors go, their services discontinued, and their churches closed."

One very prominent complaint urges that the Constitution of the Convention was "violated," and that "the independence of the Convention was unquestionably abridged." "Soul-liberty for the individual, and independence for the churches, are the glory of Baptists; rights the last to be relinquished." And the appeal by the H. M. Board to the churches for aid, he says; "Nothing could be more unreasonable. To rob churches, pastors, and Boards of the last vestige of consideration, and then appeal to them for enlarged contributions is absurd and unjust, unscriptural and unbaptistic." And another complaint, equally as prominent, talks of the local Boards being "coolly set aside," and the churches being "relieved of all voice in the appointment of their missionaries," of a "usurpation of authority," etc., and finally the complaints wind up by declaring that "every church, pastor, and member is forced to take a stand for the Convention, as against the Home Mission Society, or vice versa. In this instance there is no middle ground."

But all agreed that the debt due the Society (about \$1800) should be paid, and after much hard work it was raised and paid.

But these were very serious charges to be brought against brethren who heretofore, we had supposed to be honorable and true. Will the history of the work here at that time justify such accusations? At least both sides should be presented—plain, simple facts; nothing else. In so doing, two questions arise. Was there usurpation of authority, and its accompanying evils? Did justice demand that the field pay a part of Brother Baker's expenses?

A letter written by a very prominent Baptist minister about that time, a man having every opportunity to be fully posted as to every item of which he speaks, and who always had the fullest confidence of his brethren, thus wrote in relation to this "usurpation of authority."

"The A. B. H. M. Society prior to entering into cooperation with the Baptist Convention of the North Pacific Coast, had her missionaries and mission stations dotted all over the coast, and no one thought, up to that time, that the Society sought to usurp any authority over any of the churches. The

business was done by the Executive committee of the Society in cooperation with the churches aided. But in entering the cooperation with the Convention, they accepted our missionaries, and we accepted theirs who were then under appointment, and the agreement between the Home Mission Society and our Board was, that we designate the field and name the man, and they would appoint and commission him; and for every dollar raised on our field and put into their treasury, they would put two more with it and expend it as we would direct. This plan of cooperation was followed until the recent action of the Convention of the N. P. C., when the said Convention asked to dictate the terms of further cooperation by virtually saying to the Society; 'You must remove your own agent from this field, or we will cease to cooperate with you.' The Home Mission Society expending so much money on this field, certainly have a right to see this field through their own agent, and has fallen back largely on the old basis of cooperation with the churches, and it certainly is unfair, to say the least of it, to charge them with 'whipping us into line by cutting off the supply,' when the Society has not withdrawn a dollar from the missionaries under appointment, but to the contrary says, 'That so far as practicable, and within the limits of the appropriations already made to the field, the Society will continue the support of the missionaries now at work.' Neither is it true that the will of the Baptists of the N. P. Coast is ignored by the N. Y. Board; but only the will of a Convention, the majority of the delegates to the same, coming from three or four churches; many of them self-constituted on the \$1 membership, seemingly for no other purpose than to make a personal attack on the Superintendent of Missions, rather than on the office; and that too because he had the moral courage to carry out his convictions of duty, in matters where the interests of the Society, as well as individuals were invoked."

Further; At the first meeting of the Convention Board after their action in this matter, there were several applications for aid from the H. M. Society, and the question was raised whether, after such action, the Convention had any right to ask any aid from that Society until it had been heard from, and the reply was that the parent Society needed an agent to look after its interests in Oregon, and until this matter was adjusted it could only cooperate through its own Superintendent of Missions. So nothing was done by the N. P. C. Convention Board at that time, but afterwards it was very satisfactorily looked after during the year. In October, 1886, the N. P. C. Convention adjourned sine die, and the Oregon Baptist State Convention, just organized took up the work.

The allusion to the \$1 membership refers to that clause of the old Constitution which says that any one may become a member of the Convention by paying \$1. The Convention of 1885 met at Portland, and the fact was notorious that before that Convention met, all the Baptist churches within easy reach of Portland were thoroughly canvassed for members for the Convention,

on the \$1 plan, and a part of the canvassers were known, and a list of over forty names of those who did thus come in is still in existence. In a close vote, these would hold the balance of power. The published report gives Brother Baker only five votes out of over one hundred. It would be safe to say that it is very doubtful if more than twelve or fifteen per cent of the actual delegates fully understood what they were voting for. But even with no other data than this, it would afford a fairly good basis for the statement in the above letter.

But what did the H. M. Board actually do, or try to do? Let these terrible charges be condensely itemized. (1) It decided to have its own agent look after its own affairs. (2) It gave \$2 for every one raised on the field for missions. (3) It had already expended about \$15,000 on the field for missions. (4) It had spent about \$5000 a year on the field for church edifice work. (5) It had loaned the Convention about \$1800 to make up the quota due from the field. (6) It had charged Oregon \$21.39 a month for two years as a part of the expenses of the Superintendent of Missions. (7) It had paid back all the collections to the field with twice as much added; and to much of it with three or four times as much added; and these larger sums on the recommendation of the Superintendent of Missions. (8) It promised the support of the missionaries on the field, according to the appropriations, until the end of the fiscal year; (March 31, 1886). (9) It desired to extend the work if means could be provided. "

Now with all this to its credit, was it not right, was it not demanded, that the H. M. Board should have an agent of its own choosing on the field to look after all this expenditure? And should not the field aid in meeting the expenses of this agent? This leads to the inquiry, What did the agent do that was of genuine benefit to the field? To answer this inquiry, it is proper to look at the condition of the field before, and at the time of his arrival, the difficulties he had to encounter, and what aids and appliances he had for overcoming these difficulties and hindrances.

It has already been told how the churches and people had been aroused to the importance of missions, how a large number of the churches had their mission stations; how the preachers had their itinerant points, and there was much awakening among the Baptists all along the lines. But their work was mostly local. A State Convention had been organized, and a little work done for four or five years, and then its work was suspended. The churches worked on in the old way, "building over against their own house," as God gave them

"NOTE—If the reader desires fuller data, papers, letters, and documents, they can be found among the archives of McMinnville College.

opportunity, but they did little else. Our prominent men thought it useless to do any thing. But Brother Baker thought otherwise, though his progress at first was slow. He was looked upon as only a common man, with but little prestige; "a fair preacher;" a home-educated, self-made man—only that. In education, talent, eloquence, logical ability, and in popular address, we had a dozen men his superiors. "What could he do?" When he called on these to help arouse the missionary spirit, they politely gave him "the cold shoulder,"—"Nothing could be accomplished;"—or if some did help a little, they did it "reluctantly." They "expected it to die." They cried, "There is a lion in the way;" and the common people had no leader, and needed guidance and encouragement. And God says, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." And Brother Baker blew the trumpet. He called on the people to rally. If they could not do great things, they would do what they could. God would be with them. Their labors would be blessed. He urged faith in God, and to put forth their strength in His name, and this gave them self-confidence, and led to self-support. He united the forces of Eastern and Western Washington, Idaho and Oregon in the organization of the Baptist Convention of the North Pacific Coast, which three years later culminated in the organic connection with the A. B. H. M. Society, to aid in the development of this important field, and brought us into active co-operation with all the great Societies of our denomination. This done, an era of growth began, than which, it has few equals in our country. We were made to feel strong and manly by the union of the North Coast forces, but when we became organically connected with these great Societies, and virtually with the whole Baptist constituency of America, we felt strong to accomplish any thing that God required of us. With this force, we must, and could, and would, move on. We believed we could do all things through Christ strengthening us.

Yet when Brother Baker began his work he says; "There was comparatively very little of the missionary spirit, the real missionary conviction. Not more than three churches on the whole field were making yearly missionary contributions to either Home or Foreign missions." That is, to the Societies. So said Elijah: "I, only, am left!" But the Almighty showed him that there were yet in Israel 7000 men, good and true. So Brother Baker said, "There are none left!" What mistakes good men will sometimes make! God sent him to blow the trumpet and rally God's people to conquest, and in three years he says:

"Three years of independent work under the Baptist Convention of the North Pacific Coast, gave us one missionary supported the first year, three the

second, ten the third, and an annual offering to the work of \$5000, the total membership being less than 4000. The fourth year we entered into co-operation with the H. M. Society and supported 41 missionaries, and 90 per cent of the churches on the whole field became regular contributors to the home mission work, giving over \$1 per capita for the entire membership; the rate for Oregon being \$0.97; from Washington and British Columbia, \$1.95; and from East Washington and Northern Idaho, \$2.95."

No wonder he tells of a most wonderful missionary revival spreading all over the North Pacific Coast. And then he adds:

"The field was large, the country new, the churches small, the pastors widely separated, the expenses of traveling very high, the work to be done so great and varied, that no wonder it was difficult for these few laborers to carry forward this great work without much misgiving. But their devotion to the cause, their loyalty to Christ and the denomination, their love for each other, formed the bond of union in which the beginning of this Convention work found its basis and went forward to its future achievements."

But the statistical items of his work may be interesting. The H. M. Board, not thinking it wise to accept the terms of the Convention, decided to prosecute the work under the supervision of their own Superintendent of missions, Brother Baker; and instructed him to visit all parts of the field and personally ascertain its needs, and prospects, and requirements, and collect all the money possible to aid in supplying the great destitution. In this work, he was to consult and advise with brethren of long standing with the mission Board, and who were well acquainted with the field and its needs, and their counsel and advice was to have due weight. It is assumed that Brother Baker followed his instructions as far as possible.

As Superintendent, Brother Baker was also working in the interest of the Convention, and all collections he made on the field were credited to the Convention; hence, a pro rata of expense was charged to the Convention. For eighteen months before the Convention was divided into districts, the expense to the North Pacific Coast Convention, including salary, traveling expenses, postage, stationary, and printing, was \$21.75 per month, or \$391.50 for the entire period. During the two years, since the division of the Convention into districts, the expense to Oregon for the Superintendent for all expenses, was \$21.39 per month. The total for two years was \$513.36. During this time he collected and placed to the credit of the Convention, in New York, \$5321.90, besides what passed through the hands of the treasurers, both of the Convention and the districts, and by the churches and individual brethren from the field. All this was being returned to the field, with \$2 added for every \$1 sent from all sources from the field; and on the recommendation of

the Superintendent of missions, much of it had \$3 or \$4 returned for every \$1 sent. In addition, he secured to pay for church property and church debts on the field more than \$5000, and, by consent of the Society, he had given a part of three months to McMinnville College, and collected \$3047.50 for it. And further, there was a larger percentage of contributing churches, and a larger amount per capita secured, than in any other Convention of Baptists in North America. And there has been no neglect of other benevolences, but they had been encouraged, fostered, helped by the Superintendent of missions. Hence, he did not resign, nor did the H. M. Board accept the terms of the Convention. Nor did Brother Baker, nor the H. M. Board even attempt to dictate who a missionary should be, nor in any way force any one on the field against the wishes of the brethren of that field. They may have recommended a missionary for some field, as any brother might have done; but there was no dictation, much less insistence against serious objections from responsible sources entitled to recognition. From these facts the reader can form his own conclusions.

But the result of all this trouble was to spread consternation through all the Baptist ranks of the State, and almost paralyze all immediate activity in missionary work. But this was only temporary and brethren soon rallied, with as much zeal and determination for conquest as before.

1886

In January 1886 Rev. J. Q. A. Henry took charge of the Beacon, changing its title to The North Pacific Baptist. Because of ill health and overwork, in March he turned it over to Rev. S. P. Davis of Oregon City. It then became an individual enterprise, and Brother Davis said he had taken it with a view of keeping it, and did so until 1890, when it was sold to a stock company, and Rev. C. A. Woody, the present Editor put in charge. Appeals were sent out by the Board for all aid to pay the debt due the H. M. Society, and also to get a general missionary in the field at once, but responses were slow in coming in. Also, upon the call of the Board, a mass meeting was held at McMinnville, June 6, 1886, and the Oregon Baptist State Convention was organized. Churches represented, 20; messengers, 62; A Constitution was adopted, and a Board appointed for Home Missions, for Foreign Missions, and for Education. Life members of the North Pacific Coast Convention, residing in Oregon, were considered life members of this Convention. Having organized, it adjourned to meet in Salem in October.

The Ministerial Conference met in Salem, October 18, 1886. The Convention of the North Pacific Coast met at the same place the next day. The balance of the debt due the A. B. H. M. Society was raised. The Report of the Home Mission Board deplored the condition of affairs, their inability to enlarge the work on account of the indebtedness, and a want of co-operation. But the debt being now secured, the Baptist Convention of the North Pacific Coast directed their records to be delivered to the Secretaries of the Oregon State Convention and its Mission Board, and adjourned *Sine die*.

The Oregon Baptist State Convention met at the same place on the day following. (21st). A Sunday School Board was created, and that work fully discussed. The Convention recommended systematic work in contributions; and as an earnest expression of its gratitude to the H. M. Society, declared joy at the prospect of renewed co-operation, and promised for themselves, and recommended to the churches more generous contributions to the Society; but the details of the arrangements were left with the Board of the Convention with power to act. Delegates were appointed to attend the National meetings at Minneapolis in May, 1887. Rev. J. C. Baker presented before the newly organized Convention the A. B. H. M. Society; Brethren E. G. Wheeler and A. D. McMichael the A. B. P. Society; Rev. T. G. Brownson the Foreign Mission work, reporting \$674.77 collected. A long Report on Education (McMinnville College) was adopted, and measures recommended for increasing its endowment to at least \$50,000. The North Pacific Baptist, Temperance, and other denominational interests were recommended. Rev. W. J. Crawford, Rev. J. C. Baker, and Rev. A. J. Hunsaker, were appointed a committee to gather and put in order material for a history of Baptist work on the North Pacific Coast.

A summary of a few statistics are added. In Oregon, at this time, there were 6 churches with preaching every Sunday; 5 with pastors one-half the time; about 40 with preaching once a month; the others, (about 75) were either in charge of missionaries, or destitute, except occasional visits of passers. Only two churches paid the entire salary of their pastor; and several pastors made up the deficit by farming, or by some other secular business. Nearly every minister was employed. Rev. J. C. Baker says there were not then on the field 7 available men not employed; and 40 were needed for immediate work. The foreign population was 50,000, with 3 ministers, and 5 churches, all told; 1 German, 4 Scandinavian, and one Chinese mission.

THE BAPTIST BEACON

An outline of the history of the Baptist Beacon is given in connection with the Convention work, but as it passed from the Convention into private hands at the close of 1886, a few words by way of summary up to this time may be added here. The first issue was at Salem, October 1, 1877; four pages with four columns each; and the pages very small; the subscription price fifty cents a year; a monthly; Rev. J. C. Baker editor. This was the size for 13 months; then it was enlarged to five columns, 19 inches long. The paper was moved to Albany, and Rev. W. J. Crawford was the editor in 1880, but Rev. J. C. Baker again took it in 1881, publishing it at Salem; an 8 page paper, 12x13 inches, and the price was \$1 a year. In 1884 it was moved to McMinnville, and Rev. G. J. Burchett was editor; 8 pages; 12x16. At the end of 1885 it was taken to Portland, and for two months, Rev. J. Q. A. Henry was editor. Rev. S. P. Davis then took it to Oregon City as a private enterprise, and was publishing it at the close of 1886.

What these editors believe was told in the first issue and is too good to be lost.

"We believe in the 'one Lord, one faith, one baptism,' in the one church, the one communion, the oneness of the disciples with their Lord and with each other; in all people, and love them, but the Baptists in particular; in Christian work and workers, and have no love for drones; in earning a good living and paying the minister a good salary. In building good houses of worship without running in debt, and doing missionary work without asking the Society to make up large or small arrearages at the annual meetings; in Sunday Schools where all the members of the church attend and everybody else, and where the word of God is taught; in good music and congregational singing; in good choirs to lead without making a fuss; in every member bearing his share of the work of the church, including the expense, and attendance at the prayer meetings; in the disaffected members alternating with the pastors in resigning and seeking a new field; in a word in everything good and Scriptural. We don't believe in long sermons or long prayers; we don't believe in telling every body what we don't believe, and conclude the article by saying that we don't believe in a fuss, a quarrel or a critic; therefore it will be useless to reply to this 'Declaration of Belief,' or find fault with the editors, as the chances are that this edition will close the volume and they have no opportunity to defend themselves."

But the volume was not closed, and in the next period will be told how it attained its present growth and standing.

III. Missionary Work. Eastern Societies

1. FOREIGN MISSIONS

The interest in Foreign Missions continued to increase during this decade. The total contributions as reported in the Missionary Magazine, were \$5760.15. The last three years was over \$1000 each; 1884 the most of any, \$1742.70. The aggregate membership run from 2090 in 1876 to 4016 in 1886. The percentage of gain in membership was a scant 97 per cent; that of contributions over 1100 per cent. What caused this? (1) We had some new men, whose sympathies were with this subject, and they awakened some of us. (2) Foreign mission literature was being circulated more freely and missionary intelligence was beginning to have its influence. (3) The visit of the District Secretary of the Missionary Union, Dr. Tolman, in 1884 aroused interest, and though he did not stay long, his presence and teaching gave a stimulus to the movement. (4) Some of our own pastors almost went wild on the subject. But good effects were produced as the increased contributions testify. (5) The Women's movement, started in 1876, by Mrs. Chandler, Mrs. Bailey, Mrs. Pierce, Mrs. Baker, and a score of others, almost, if not completely revolutionized the missionary action among the Baptists of Oregon, if not on the entire North coast. (6) The sending Miss Minnie Buzzell as a Missionary to China, raised the missionary fire to its highest pitch, and when her letters came back, so graphically describing her work, its encouragements, its difficulties and hinderances, the enthusiasm grew to fever heat, and nearly all were ready to respond heartily.

The official reports and resolutions of the Convention and of the Associations, were substantially the same as before, except that they were becoming more and more intensified. In 1880, an amendment to the Constitution of the State Convention was offered, providing for a standing committee on Foreign Missions. This was the first Constitutional amendment ever offered in Oregon before any Baptist Association or Convention, and it now became one of the standard objects for which contributions were to be solicited. The denomination was thus committed officially to the encouragement and prosecution

of this line of labor, while the circulation of Foreign Mission literature became a part of our regular work. Yet in 1886, Rev. T. G. Brownson said that not half of the churches were contributing for the work. Even if this was true, (which is fairly questionable), it was still encouraging, as compared with the past. The interest was increasing and growing; there was more system; more preaching on the subject; and substantially all recommended it. The Central Association had been considered as one of the conservative Associations of the State, and the following report on Foreign Missions in 1883, which will very nearly express the position of the Baptist Associations on the coast, clearly shows its position on Foreign Missions.

"The prayerful consideration of this Association is invoked in behalf of the following suggestions:

"1. The great command of Christ, Matthew 28, 19 makes our duty to devote ourselves zealously to the work of Foreign Missions an imperative one.

"2. The missionary spirit is one of the essential features of the Gospel; hence it follows:

"3. That Gospel religion will always be missionary religion. That

"4. A man is truly religious only in so far as he is missionary in his spirit. That

"5. The missionary spirit is not a ghost, but something that will find embodiment in practical deeds.

"6. That our faith, concerning Foreign Missions, 'if it hath not works is dead, being alone.'

"7. That a Christian can justify himself for giving nothing to spread the Gospel in pagan lands, only when he is able to satisfy his conscience before God that he has nothing to give."

But it may be said, if these early Baptists were not anti-missionary, why were they so long in understanding these obligations? There were several reasons. Not mentioning the imperative needs of the most of the brethren, for that has already been alluded to. (1) Their distance from centers, with little or no communication with the outside world, would almost make them feel they were themselves foreign. And with the pressing calls for aid from every side, if they had any ardor at first, it is not strange that it should cool until they should recuperate. (2) The greed for gold from the mines was not calculated to cultivate a mission spirit, and it is not strange that they became indifferent until aroused. Even endorsing resolutions in accordance with previous training and education, they scarcely felt their import. And if early education was unfavorable to missions, the case was worse. (3) Possibly in some cases, prejudice against some class or people. (4) A lack of system was

to some extent a drawback. As a response to all this, it need be said, and facts demonstrate it, that all the followers of Christ need is the spread of intelligence, and a sense of obligation to Christ. This is all that has been necessary in Oregon.

2. WOMEN'S BAPTIST FOREIGN MISSION SOCIETY OF OREGON

The Women's Foreign Mission Society for the Pacific Coast was organized in October, 1874, with headquarters in San Francisco, California. In 1875, Mrs. D. J. Pierce, whose husband was then pastor of the First church of Portland, Oregon, interested herself in the work of the organization



MRS. J. C. BAKER

for the Pacific Coast, and a temporary Society in Oregon was effected. Mrs. Pierce was elected President, Mrs. Mark Bailey was elected Secretary, Mrs. N. E. Mitchell, of Portland, Mrs. A. W. Kinney, of Salem, Mrs. A. N. Brayton, of Oregon City, Mrs. E. Russ, of McMinnville, and Mrs. E. Fisher, of Albany, consented to interest themselves in the matter. Only one Circle was formed; that in Portland. In May, 1876, Mrs. J. C. Baker received an appointment from the Executive Board of the Pacific Coast Society to visit Oregon.

She came early in June. The day before her departure from California for Oregon, a few ladies met in Oakland with Mrs. Baker, to pray that the Holy Spirit accompany her in her journeyings and awaken an interest in the hearts of the Baptist women of Oregon to the great needs of the perishing women of heathen lands. The same afternoon, in McMinnville, Oregon, two sisters, without the knowledge of each other, read an article in the Chicago Standard, on "Women's Work for Women in Foreign Fields," which so impressed them that they spent many hours of the afternoon in the secrecy of their own closets, asking God to open the way in their own State for this precious work of send-

ing the Gospel to heathen women. Thus, in answer to prayer, the work was begun. Mrs. Baker sailed the next day after these memorable prayer services, empty handed, but trusting in the Master whom she served to care for His own. She found in Oregon ready helpers in Mrs. Bailey, Mrs. Huff, Mrs. Chandler, Mrs. Boardman, Mrs. Warren, and other women whose sympathies and prayers were already enlisted in this work. From one gathering to another she went, even where the anti-mission spirit was very strong, presenting clearly and forcibly the great need of that work. The meetings were full of interest, and resulted in the formation of several Circles.

"Resolved: That Mrs. J. C. Baker, the representative of the Women's Baptist Missionary Society for the Pacific coast is cordially welcomed in our midst, and it is our hope that the Baptist women of Oregon will respond heartily to the work which she represents and identify themselves with the Baptist women of America in the great work of foreign missions." (Willamette Association. 1877.)

Also, the same year the Yamhill and Mount Olive churches made an effort with a fair prospect of success, to raise funds sufficient to sustain at least one Bible woman in foreign lands, as contemplated by the W. B. F. M. Society, and it was hoped that the other churches would follow their example.

Also, the Central Association contributed \$21.25 for the same object that year.

A very interesting meeting was held October 26, at McMinnville. During the fall, meetings were held at Portland and other places, and much zeal was awakened. The interest was revived in Portland, and Circles were formed in Eugene, McMinnville, Pilot Rock, Pendleton, The Dalles, Amity, Albany, Salem, Oregon City, and Victoria, B. C. There were already Circles at Olympia and Seattle. At Seattle and McMinnville were little girls' Bands. Mrs. Conro, the Secretary, in her Report March 5, 1878, said: "Oregon is the banner State this year, and could they know the encouragement and zeal inspired by their efforts, they would feel that a double blessing rests on the cheerful giver." In June, 1878, the Willamette Association declared that "the work of the Women's Missionary Societies in giving the Gospel to heathen women has been auspiciously begun on our field, and we hope all our churches will soon be represented in the general work of the Society, not only by prayers but by liberal contributions." This band of Oregon sisters, with homes widely separated, desiring to develop wider interest in foreign missions in the State, after weeks of prayer for divine guidance, met, a few of them, at Salem, June 24, 1878, and temporarily organized a State Society

to co-operate with the W. B. F. M. Society of the Pacific coast. At this meeting officers were elected, viz.; Mrs. Mark Bailey, President; Mrs. Henry

Warren, Corresponding Secretary; Mrs. A. S. Coats, Treasurer. A program was prepared consisting of essays and addresses showing the necessity of planting the banners of the Cross among the perishing millions, and the Society adjourned to hold its first regular meeting in connection with the State Convention at Oregon City. During the summer the Corvallis, Central and Willamette Associations were visited in behalf of the Women's work. Much encouragement was given by the brethren, and the contributions were liberal. Hearts were awakened to the full import of the "Great Commission."



MRS. HENRY WARREN

The first regularly organized sessions of the W. B. F. M. Society for Oregon was held at Oregon City, Nov. 2, 1878. The officers elected in June were continued. Interesting letters from three Circles were read; able essays were presented by Sisters F. O. McCown, L. M. Mitchell, and Henry Warren, and addresses made by Sisters W. J. Laughary and J. C. Baker. A total of \$152.50 had been collected since June, which was doing remarkably well, considering all the circumstances.

In March, 1879, the work was not so encouraging. At some places the monthly meetings were being abandoned; at other places the interest was kept up. At McMinnville, the boys and girls organized a mission band called "The Cheerful Workers." The annual meeting was held at Portland, November 5, when but five Circles were reported. There were four mission bands. The work was growing; the Sisters zealous, earnest, and active. They visited the different Associations, and the brethren caught their enthusiasm, and liberal collections followed. Then the work was completely systematized, rendering their efforts more effectual; though disappointed in results, the spirit of missions was aroused among the churches; Mission Circles and Bands were organized, and throughout the State the work received an impetus. It

was at first slow work, but by liberally circulating the "Helping Hand" and by persistent labor, mingled with strong faith and earnest prayers, their work began to tell and the interest to increase.

The second annual session was held at Salem, October 30, 1880. Circles represented, seven; Mission Bands, four. Resolutions were passed recommending a "thorough consecration of ourselves to Christ," asking pastors to urge the observance of the monthly concert of prayer for missions; also recommending the "Helping Hand" and the "Missionary Magazine" as means of information; Revs. A. J. Hunsaker, J. L. Blitch, and E. P. Waltz were highly appreciated for their zeal in assisting and commending the work. A collection of \$22 was taken. Mrs. Henry Warren presented an able Essay on Foreign Mission Work in the Sunday Schools." This Essay was a masterpiece. After urging the responsibility resting upon parents and teachers of the Sunday Schools, she says: "Introduce frequently into these lessons the necessity of giving. The childish hearts can be easily impressed that giving for the salvation of the heathen is a noble deed, and not only a noble deed but a delightful act of worship." Then the lessons learned. "Self-sacrifice," "Christian culture," and others, until they grow into a habit; a "self-denying, life long desire to give the Gospel to every creature." Stories of Paul, and a suitable missionary literature was recommended, that by this means, a general intelligence might be diffused and made agencies to advance the cause, and result in many souls being brought to Christ. And these souls, "full of Christian love and grace, and a spirit of missions, might work hand in hand, going step by step, leading little ones in their tender, trusting years, developing all their Christian possibilities, simply and lovingly; and when maturity is reached, a grand type of Christian manhood and womanhood will be attained." Miss Hattie Baker read an essay on "Children's work in Missions." Mrs. J. E. Magers read a missionary poem. A letter was read of touching consecration to the cause from Mrs. Ezra Fisher, a widow of one of the first Baptist Missionaries on the coast. The letter was accompanied by a quilt pieced by Mrs. Fisher, who was now more than three score and ten years of age. She requested that it be sold and the proceeds devoted to the Women's Foreign Mission work. Eleven dollars was realized from its sale.

Some extracts from the Annual Report are given:

"A Circle was formed under very interesting circumstances a few months ago at Forest Grove. A few of our sisters will remember that at our annual meeting last year, Sister Chandler related her hopes in regard to inaugurating an interest in the Foreign mission cause at Forest Grove. She, with two other

Baptist sisters, one Methodist, and one Congregationalist sister, had for several months held a weekly prayer meeting. After prayerful consideration, Sister Chandler proposed introducing the study of Foreign Missions once a month into their prayer circle. The proposal was received with hesitation, and they decided to make the trial. Each sister would, in her turn, lead, and bring items of interest from the foreign fields of her own denomination. So much interesting intelligence was obtained that these five Christian women have continued their study and prayers. A Circle numbering six was organized by Sister Huff, and public meetings are held quarterly, with good results and liberal collections."

"Dear Mrs. Warren: I am 12 years old today, and send \$3 as a birthday gift to the W. B. F. M. Society. I hope to be able to send \$3 more by my next birthday." In a more recent letter, she writes of circulating copies of the *Helping Hand* among her schoolmates, telling them the story of the degraded heathen who can be elevated to the ranks of Christianity, and has collected from a few dimes to \$1.50. In all my correspondence, no letter that I have received has cheered me more than the few lines from this dear little girl. God grant that she may live to see many birthdays, and give her life to the service of the great Redeemer. Other gifts could be recorded here; gifts coming wrapped in love for the Savior. They are recorded in God's book of remembrance, and when He comes to make up His jewels, can we not forsee that these consecrated, self-denying souls will shine in His crown as gems of sparkling radiance?"

Mrs. Warren thus speaks of the necessity of this organization:

"The missionary circles connected with the various churches in Oregon, for the purpose of doing a more effective work, are organized into a State Society. The necessity for this arose from the fact that, owing to the immense distance between the workers here and the board and officers in and about San Francisco, we could not be represented at any annual meeting except by letters. So a Society was organized, which, while auxiliary to the Society of the Pacific Coast, yet by its annual and other meetings calls together the women of Oregon; and by free interchange of thought and the mingling of earnest prayers for a common cause, new zeal is stirred, and the work we hope, in some degree advanced. Far away from the helps that in the East are accepted as a matter of course, trying in the face of difficulties that sometimes seem insurmountable to do pioneer work in this cause, who can need more than we your sympathies and prayers?"

The third annual session was held at Eugene, October 28, 1881. At this meeting the Society voted to withdraw from the Pacific Coast Society, and Mrs. F. O. McCown and Mrs. Henry Warren were appointed a committee to confer with the Missionary Union with reference to being recognized as an independent Society for the North Pacific coast. Several interesting letters and essays were presented. \$4.85 was realized for a tidy presented by Mrs. A. S. Coats, of Rochester, N. Y.; also a quilt made by an aged sister,

Mrs. Martha Hicklin, since deceased, was first sent to the Central Association and sold for \$13.75; then sent to the Willamette Association and sold for \$10; then sent to the Convention where \$7.10 was realized. After this collections were quite frequent. The Mt. Pleasant Association earnestly entreated our sisters to awaken to the responsibilities of this work, and to organize Mission Circles in each church as soon as practicable." In the Rogue River Association, Mrs. S. A. Farnham, the Corresponding Secretary for that Association, presented a stirring appeal, and reported liberal contributions. In her annual Report, Mrs. Warren says that, whilst the progress has been slow, there was a little progress." Four new Circles, and one new Mission Band had been organized, and the receipts were \$52.40 in excess of those of the previous year. Circles reported in Oregon, 8; in Washington, 2; in B. C. 1. Six mission bands were actively at work. In her appeal she says:

"Giving begets love and a deeper prayerfulness, and many a little gift comes enveloped in the words, 'We send this with our prayers.' The most precious offering of the year is the earnest, consecrated young lady who has heard the message, 'The Master is come and calleth for thee,' and is panting to do service for Christ in the foreign field. Realizing that she is not her own, but is bought with a price, she is ready to give her life with all its bright prospects for usefulness to the service of the Master. With a heart glowing with love for Jesus, she has responded, 'Here am I, Lord, send me.' After a year or two of necessary preparation, she will be willing to lay aside every earthly love, and put every hallowed association upon the altar of Christ, and go to labor to gather lost souls into His fold. The little girl who last year sent \$3, this year sent \$6 through a Circle as a birthday gift. We can foresee a rich reward awaiting this dear young sister for her loving and giving."

In alluding to some of the difficulties of the work, Mrs. Warren speaks of the Carlton church, where fathers, and mothers, and children had united and organized a missionary band, meeting every Sunday afternoon, many of them traveling 8 or 10 miles, often through storms and over bad roads to perform faithful service for the dear Savior. In conclusion, she counts up the receipts for the year and makes a most stirring appeal for further aid.

The following letter received by the treasurer speaks for itself:

January 23, 1882.

"Mrs. A. W. Kinney: Very Dear Sister:

"Enclosed find money order for the largest subscription yet sent down from this field. Not largest as regards amount, but perhaps in the sight of Heaven, for it nearly equals the widow's mite, the \$5 being sent for a family which has all they can do to meet absolute expenses, the husband being very unwell, suffering from asthma for two years past. Their crops this year were mortgaged in the spring, and this fall, being unable to meet a note due,

they were sued for it. The bill, including expenses, amounted to \$160; only \$40 of which could possibly be raised; leaving still \$120 to meet. They pledged at the Association \$10 I believe; one half of which is now sent. The other party pledged \$2.50; making with the other \$5, \$7.50 sent. He is a young married man lately converted, and united with us. While at work on a thrasher last summer, his hand got into the machine and was fearfully mangled, so it became necessary to amputate it, and now, after three or four months of sickness, he is able to be around. His doctor bill was nearly \$300, the farm which he had bought had to be sold to meet the expenses, and this is a part of it. I thought these items of sacrifice would interest you. I am Yours, most truly.

The fourth annual meeting was held at McMinnville, October 27, 1882. Reports were presented from 12 Circles, and 2 Mission Bands in Oregon, and one Circle (Colfax) in Washington. The Circles on Puget Sound were not represented. This year, the formal vote was taken to connect the Society directly with the Missionary Union of Boston, thus withdrawing from the W. B. F. M. Society of the Pacific Coast. In this there was no thought of rivalry or desire to take any sister's work out of her hands, but to awaken new interest, secure more work, and make it tell to the best advantage. It was gratefully acknowledged that much of the work had been fruitbearing. Receipts of money had been increased, and pastors were lending their sympathy and influence in churches not otherwise reached. The Society had abundant reason for encouragement and continuance. Several churches had identified themselves with the Society. About 50 ladies and 16 delegates were present at the meeting. The year's efforts had been almost wholly confined to Oregon, and exceeded all that had been accomplished in any former year in the united work of the North coast. Juvenile Societies were prompt in their labor, and in some localities were taking the lead. Several children of heathen families had been placed in school, and thus removed from heathen influences to a great extent. They receive the full benefit of a secular education, and thorough instruction in the Christian religion, and in this there is evidence of much good being accomplished. In conclusion Mrs. Warren says:

"To the churches I would say, If you have no Circles or cannot sustain them, meet often to pray for the missionaries and the missionary workers. If you cannot give money, give your sympathies and prayers, remembering the Master committed into our hands the labor of teaching all nations. Every soldier of the Cross should seek the conquest of the world for Christ. We will need more devotion, more longing for souls, and a love for our cause that will sanctify our service. The Lord of the vineyard will not reckon with us as churches, or Societies, but individually must we respond to the inquiry, 'What hast thou done for me?'"

Subsequently she said:

"The Christianization of women and children in heathen lands is the single object of our work. This labor pre-eminently belongs to the women of Christian lands. The organization is pledged not to engage in any other work but the diffusion of the knowledge of Jesus Christ in heathen lands. Women's work for women must be kept sacred as an appointed, comprehensive, and protracted labor for heathen women."

The circulation of "The Helping Hand" was very strongly urged.

The fifth annual meeting was held at Brownsville, October 25, 1883. Present 40 ladies, 16 messengers. The treasurer's Report showed an increase over the previous year of about \$150. An executive Board of 12 was appointed. A letter from Miss L. L. West was read, declining to go as a representative of the Society to China. Mrs. Warren and Mrs. Baker gave interesting addresses. The sisters of Washington having organized themselves into an independent Society at Spokane Falls in June, the Secretary, Mrs. W. J. Crawford, in her Report recommended that the Constitution be changed so as to make the jurisdiction of the Society conform to State lines, and that in the future the work be prosecuted on this field only. She had done a vast amount of work, in which she had been assisted by Mrs. Warren. Mrs. B. S. McLafferty, in the Corvallis Association; Mrs. A. W. Stanard of the Central Association; and Mrs. P. W. Chandler in the Willamette Association; had done good work. Miss A. M. Field, of Swatow, China, had visited Oregon and inspired confidence and enthusiasm in the hearts of the sisters: Fresh from the scenes mingled with loving labor and weary trials, she could scarcely fail to awaken interest in a work precious to the lovers of missions. Mrs. Crawford says:

"We have, through Miss Field, made arrangements through the A. B. M. U. to choose a lady for us to accompany Miss Field when she returns to China. We are called upon to raise \$1000 by next September. We have already secured a part of this, and there will be no difficulty in raising the balance within the specified time. The money is to pay her passage, furnish her outfit, and leave something for incidental expenses, besides paying the first quarter of her salary."

In conclusion, she asks for some live Christian woman in each community to gather the missionary element, organize a Circle, and distribute reading matter. The Lord had raised up a few such, but more workers of the same kind were needed. Another need was a plan of missionary contributions which should bring into the treasury the funds necessary to carry on the work, without making renewed special appeals. Something like a missionary box was needed at home, into which, regularly, spare pennies might fall.

In the fall of 1883, Miss Minnie A. Buzzell, of Juniata, Nebraska, but then a student at Chicago, was recommended to Miss Field as a young lady of deep piety and fine ability, and as one who had all the necessary qualifications for a foreign missionary. Miss Field said that she had made most diligent inquiry concerning Miss Buzzell, had seen her and talked with her and that she had seen no lady whom she would rather have go with her to China as her associate. Miss Buzzell was also very highly recommended by Mrs. A. M. Bacon, Corresponding Secretary of the W. B. F. M. Society of the West. Miss Buzzell's letter of acceptance reads:

"Dundee, Ill., Dec. 22, 1883.

"Mrs. Henry Warren:

"My Dear Sister: Your letter of 15th inst. was received a few days ago. Permit me to say that the words of sympathy and love which it contains make me feel, even now, very near to the sisters of Oregon. I wish I could see and talk with those who so willingly and kindly make me their representative to tell the precious story of the Savior's love to the heathen women in China. I gratefully accept the offer, and in so doing, shall try with God's help to make myself worthy of the prayers and support of your Society. When I gave my heart to Christ, after having stood for over a year at the very gates of skepticism, I gave myself, all that I was, all that I ever hoped to be, to His service. Soon after my conversion, I felt impressed with the desire to go and teach the heathen, and yet I fought against this desire and tried to shake it off, feeling I was not fit, that I was not worthy for such work. But every appeal which I heard or read in behalf of foreign mis-



MISS MINNIE A. BUZZELL

sions thrilled me through and through. I seemed to see, as it were, those across the ocean stretching forth yearning hands, and lifting pleading eyes, calling to some one, 'Come! Come! and tell us of a Savior's love;' and I seemed to hear my Heavenly Father saying, 'Go! Go!' I could resist no longer, and finally, a little over two years ago, gave myself up. On my knees before God I pledged myself to foreign missions. After then, I not only thought that He had called me to the work, but I knew it. Ever since that time I have been trying to prepare myself for this work, and the way God has led me step by step, has proved to me very plainly that 'we are not our own.' As to the sacrifice, that is a matter which I laid upon the Master's altar some time ago.

I do not longer hesitate to give up home and friends, dear though they are to me. If I may be only the means of sending the rays of God's love into some of those darkened homes, I shall be content to live and even die on a foreign soil. My prayer is, 'God fit me for the work, God make me strong; and my spirit nerve for the stern hour of strife.' Yes I will gladly unite with you in 'bringing in sheaves for the Master's garner.' Supported by your love, sympathy, prayers, and money, I shall try to scatter the seed here, the seed there, which shall help save a lost world. As I look out over the fields ripe and ready for harvest, I am anxious to enter the ranks of active workers. I have not made my decision hastily, but thoughtfully, and prayerfully. May God ever bless you.

"Lovingly Yours,

"MINNIE A. BUZZELL.

"University of Chicago, Chicago, Illinois."

Immediately on the reception of this letter, Mrs. Warren issued an appeal for increased effort, and labor, and aid in the work. And as Miss Buzzell was to leave for China in September, it was expected that she would stop a few days in Oregon on her way, and the sisters were busy in planning so as to make her visit a happy one and to send her off with loving memories and a rejoicing heart. This is equivalent to saying that they accomplished their purpose. Miss Buzzell was cordially received, and her receptions at several of our largest cities were but a series of grand successes. In a few days she left for China, arriving at Swatow, and in due time, a letter was received, in which she graphically set forth her first impressions of the strange scenes and circumstances that surrounded her, and of the longing which these gave her to speedily enter upon her work. The heathen were an incentive to her and God was with her.

The sixth annual meeting was held at Springfield, November 1, 1884. A letter of greeting from the W. B. F. M. Society of the West was read, asking the Oregon Society to work as an auxiliary. The Corresponding Secretary was instructed to correspond with Rev. Dr. Murdock, asking advice in regard to the matter; after which, the action was to be submitted to the Circles and reported on at the next annual meeting. Dr. Murdock, after giving some reasons for it said, "If the union can be consummated, I think it would be a good thing." The vote however was against the union. The marvelous success attending the labors of these sisters in Christ, may be attributed largely to the labors of the Executive Board, a part of whose duties was to devise means for diffusing missionary intelligence among the women of the churches, in order to awaken a deeper interest in the special work of the Society. Leaflets and tracts, and even some larger works were plentifully circulated and had

a most telling effect. Might not brethren of the Convention take lessons from this? At this meeting the Society mourned the loss of two active members; Mrs. E. T. Conner, of Albany, and Mrs. Lenora Nelson, of McMinnville. Their memories are left as precious legacies, fragrant with kindly ministries, radiant with brave, true service for the Master. Among the present active workers are Miss Mima Harlow of the Corvallis, Mrs. S. A. Farnham of the Rogue River, Mrs. W. J. Crawford of the Central, Mrs. Ella S. Latourette of the Willamette, and Mrs. Perlina Estes of the Grand Ronde Association; besides the main, true stand-bys which have so frequently been mentioned. Pastors also helped in various ways, and often their letters of cheer, saying, "I am praying for you," gave new inspiration to attempt greater things. Three new Circles had been organized; total number, 14. During the year, Mrs. Warren, the Secretary, had written 980 pages of appeals, articles for the Beacon, and letters in behalf of the Society. She had sent out for free distribution 3000 pages of missionary literature. She had visited and held meetings at two Associations, and organized one Society. Her Report closes:

"Jesus looks to us for faithfulness in our labors. May we look to each other for the same? Ever seeking to build larger foundations and more perfect work, which can only be done by a more thorough consecration and devotion to the cause, constantly remembering the Savior's last grand commission. We may not always see successes crowning our work. Let us not watch for success, but bring our energies to this service as co-workers with Christ, seeking nought but His glory and honor and the advancement of His Kingdom."

In April 1885, owing to the severe and continued illness of Brother Warren, Mrs. Warren was compelled to resign her position as Secretary, and at the quarterly meeting of the Executive Board Mrs. S. C. Roberts was chosen in her place. In her Report at the annual meeting at Portland in October 1885, Mrs. Roberts speaks of a steady increase of interest in the cause of foreign missions among the women of the churches, at least over a part of the field. Miss Mima Harlow is spoken of as an energetic worker who does not give up to ordinary discouragements, as is shown by her taking time from the care of a large family and an invalid mother, to travel on her pony for miles, visiting from house to house, collecting the dollars, selling the missionary literature, or lending her own where they have not the means to buy. Mrs. E. S. Latourette, Mrs. Brownson, and Mrs. Farnham all reported encouragingly. Several baby bands have been organized. These were the names of babies, for each of whom the mothers paid ten cents a year. Other bands, with different names, but mostly composed of children or young people, were also organized. In fact, nearly all the churches which had a Circle, had also a

band of young people, with some suggestive name, and all these gave life and stimulus to the work. Encouraging letters were frequently received from Miss Buzzell, in which she vividly portrayed her life with its labors and surroundings in China. She is a fine writer, and her pen-pictures life-like and instructive, gave renewed strength, courage, and zeal to the noble band of sisters who were sustaining her. The different Associations began to notice the work more extensively, and at least three or four of them gave it a place in their regular order of business. In her Report at the Rogue River Association, Mrs. Farnham utters a truth that it would be well to ponder in all our denominational work. "We have noted this fact, that the more intelligent people are, and the more they read and inform themselves, the more freely they give, and the more heartily they work. In other words, scatter information to produce grand results. Apropos to this, the Mount Pleasant Association in 1886 urged the circulation of Foreign Mission literature, and that the pastor and some sister of each church, be a committee to solicit and collect, regularly, contributions from each member; and that we, as churches, support to the utmost, our Branch of the Women's Foreign and Home Mission Societies. Miss Buzzell was still supported, and her letters were regularly received. Her salary and expense in 1886 were \$700.

The regular annual meeting was held at Salem, October 21, 1886. The Secretary's Report said: The one great hindrance to our cause all over the State, is lack of information on missionary subjects. The weakness and poverty of many was another cause, but many of these were trying to do a little." Mrs. H. W. Estes was trying to look after matters in the Grande Ronde Association; Mrs. J. M. Walker in the Mount Pleasant; Miss Adelia Snelling in the Eastern, or more specially at Lakeview and about Goose Lake; Mrs. S. E. Farnham in the Rogue River; and Miss Mina Harlow in the Corvallis. Mrs. Brownson reported for the Central; and Mrs. A. M. Porter for the Willamette. Every church in the latter had a Circle. All these were working earnestly and faithfully, and one of their best instrumentalities was the judicious distribution of missionary literature.

Their entire collections to October, 1886, were \$4604.87. (See tables for itemized statements).

3. HOME MISSIONS. A. B. H. M. SOCIETY

The work of the A. B. H. M. Society in 1876 had dwindled in Oregon until but two men remained in its employ, and the outlook for help was not the most encouraging. In alluding to this condition, the Society says:

"The set time to favor this part of the nation does not yet seem to come. As yet, it is a day of small things. The remoteness of this section from the most of our country, and that sense of distance, if not isolation from the stirring centers of the East, which is found to oppress many and thus make them desire to return, will be removed at no distant day. Meanwhile the noble band of faithful men who cling to their post and bear the toil for Christ's sake are laying strong foundations for permanence. The Society hopes, as it deeply desires, to strengthen the things which remain the coming year."

In 1877 Rev. S. C. Price took Brother Reese's place at Eugene, and Brother Reese went to The Dalles, and Rev. James Wells was stationed at Gervais, (French Prairie); all under appointment from the H. M. Society. And the State Convention

"Resolved: That we are grateful for all that the American Baptist Home Mission Society has done, and is now doing, on this vast field, and that we respectfully urge the brethren of the Executive Board to extend their work on the North Pacific coast as rapidly as possible, believing that in no part of their field is their help more needed, or encouragement for expenditure of money greater."

In 1879 Brother Wells writes that he is in the strongest Catholic community in the State, though there were many Protestants and unbelievers on his field, and many of the people were anxious for the Gospel. He regarded Oregon as the most hopeful mission field in the Union, and that well-directed labor would bring large returns. He had a church of 30 members, to whom he preached every Sunday morning, and had a mission station at Silverton, 12 miles distant, for the afternoon. He was well pleased with his work and its prospects, and thought the outlook good all about him, in other parts of the State. Four missionaries were on the field, and all working with much zeal and success. The gain in contributions almost trebled that of the year before. And the Chinese work, under Rev. Dong Gong was prospering and the truth taking a hold on that people. At the evening services, the house was usually full; strange faces were often seen; the best attention given, and all seemed loth to depart at the close. Fuller details are given in the history of the work in Portland.

In 1880, the Society commissioned nine men; one as general missionary for the Convention; one as general missionary for the Chinese; seven as pastors of churches. Their aggregate time for the year was five years. The Society also this year proposed a plan of cooperation with the Convention, which was approved by the Convention. (See Convention work). Contributions for the work this year were from 38 churches, and five Sunday Schools. In 1881, the Society had 14 men on the field; all of whom were pastors of

churches, except the general missionary of the Convention, and a general missionary for the Scandinavians. The aggregate time of all was 9 years and 21 weeks. In speaking of our work this year, Rev. A. J. Hunsaker says: "During the 12 months from April 7, 1881, to March 31, 1882, we raised for mission purposes, including the Jubilee offering, \$2862.74; for Foreign Missions, \$379.95; for new college building at McMinnville, \$20,000;" and the W. B. F. M. Society raised \$379.10. And the President of the Mission Board said that "in proportion to their wealth and numbers, no district in North America was doing more in the way of raising money for all purposes than this field." And of the results of the Chinese effort, and labor on this coast, Rev. D. J. Pierce thus sums it up:

"It is sadly inconsistent to pray for the conversion of China, and at the same time make war on the Chinese whom God has placed among us to receive impressions of Christian civilization.

"November 13, 1874, a Chinese mission was opened at Portland, Oregon, which has proved one of the most remarkable movements on the Pacific coast.

"In six months from the opening of the school ten converts were baptized one of whom is studying for a missionary in Kalamazoo College, four are managing a Christian Chinese mercantile business in Portland, and all but one are leading earnest Christian lives.

"In six years, over 60 have been baptized, only one of whom has receded from his Christian faith.

"The Chinese have given over \$1000 the past year (besides paying their teachers \$1 each per month) for the erection of a chapel and the support of a missionary in China."

And yet, with all these contributions, and with all these encouraging results, the calls for aid came pouring in, and some of them so pressing, and so important, that it appeared almost a sin not to heed them, but, a lack of means forbade. Two or three are named:

The Dalles; the gateway of Eastern Oregon and Washington. Its growing commercial importance cannot be overestimated. Substantially, all the trade of that vast section had to pass through it. Rev. C. W. Reese's time expired, and his commission could not be renewed. Here, in the midst of large and growing grazing and agricultural interests, and an already tremendous commercial interests, with a good house of worship, a good membership, and plenty of material to work upon, they plead for a strong man, but plead in vain.

Astoria was anxiously waiting. Near the mouth of the Columbia, the outlet to the sea, a center of business, through which the resources of this great

country must largely pass to the marts of the world; the place where some of the greatest salmon fisheries of the world are located; and, as the country developed, must grow in population and wealth. Astoria was looking and begging for a pastor. Here was a house of worship, no debt, and an open field. The church itself was somewhat scattered, and therefore the more pressing the call. For two years an effort had been made to settle a man at this place, and we sometimes thought he had been secured, but so far it was a failure.

McMinnville. A county seat, well located, backed by a well-to-do farming population, it was an ideal town. Like Mount Zion, it was "beautiful for situation." Our Baptist College is there, and we were about to put up a \$20,000 building for it. Every prospect indicated that the talent, the brains, and the elite of the denomination of Oregon at least would center there. It was very nearly, if not quite, the most important field for Baptists. It had a wide-awake membership, but no house of worship. It worshiped in the College chapel. It ought to build, but was not able according to its immediate demand, to say nothing of prospective growth; and it needed help. The church was willing, but dared not venture. It needed a strong, cultivated man of God, to lead its work. But the answer was not yet.

Nor were these all. Loud, urgent calls came from all parts of the field, but not all could be supplied. Of the work on the field, Rev. C. P. Bailey wrote most encouragingly from Coos county. He had built a meeting house at Sumner, and was maturing to build at Marshfield, where the church had more than doubled under his labors. He had organized one church, and had revivals in several places. He wanted another man to help him. But there was neither man nor means. This shows some of the demands made upon the Society for help. Truly there was sufficient opening to call for its most liberal munificence.

And our numerical strength at that time, as reported, was less than 3000 members, all told. And whilst this small company of faithful believers, of whom nearly all were at their best, only in very moderate circumstances, were thus straining every nerve to its utmost to meet these demands, some of our later men, doubtless ignorant, but none the less mistaken, were publishing us as anti-missionary. The following sample is from one of the most prominent of these men who make such mistakes:

"The man who has lived in Oregon for ten years, never under any circumstances shows a particle of enthusiasm in any phase of Christian work. Whether it be the building of a house of worship, the ordinary church work,

the establishment of a denominational paper, or the founding of a college, the work must go on from start to finish with a dead lift, and no man cheering his brother with a single enthusiastic utterance." This is published as Baptist history.

It might do to advise those who have such conceptions of our early work, to examine the records and authorities, and possibly they might get some faint conception of what they were writing about.

In 1881 the Society extended the workings of the Church Edifice Fund to aid in building a meetinghouse, to Oregon; a Benevolent Fund being added to the Loan Fund. The first aid in Oregon, was a donation of \$500 to the Pendleton church. As this matter is of considerable importance to Oregon Baptists, an outline of some of its more important features, principles, and rules, taken from the Reports, are here presented:

Churches must help themselves as much as possible, and aid will be given to points with best prospects of immediate returns, and the aid not to exceed one-half the value of the house when completed, and \$500 the usual limit. Aid may be by installments. Money is loaned or donated, or both, but before it is paid over, churches must furnish proper vouchers for the legality and correctness of papers and documents, setting forth the organization, incorporation, titles, plans, modifications, the sum needed to complete the building, the time necessary for completion, and its probable value when completed. If loaned, interest is at 7 per cent per annum, payable semi-annually, in N. Y. The Board will not abate interest nor principal, nor change terms. The note is to be paid in full at the end of a stipulated time. The fund is not used to pay debts, to repair houses, to build parsonages, to pay pastors' salaries, to pay current expenses, nor to aid churches not in co-operation with the Society. If the money is a donation, a conditional mortgage is required to cover it, if the property ceases to be used for the purposes of a Baptist church, or is alienated from the Baptist denomination. When it is loaned it must be secured, (1) By a mortgage on the property, with all stays and appraisements waived. (2) By a personal bond acceptable to the Board for the interest. (3) Whether loaned or donated, an insurance policy from a responsible company, approved by the Society, and legally assigned as collateral security for the loan; loss, if any, payable to the Society for their claim; to be renewed if necessary, and receipt sent to the Society. (4) A certificate from a responsible attorney, living in the vicinity, that all papers are legal, and in due form. After this the application must be approved by the general missionary of the State Convention, and the church must also agree to take and send to the Society an annual collection for

its benefit. For further details, and advice as to how, when, where, and what kind of a house to build, consult the H. M. Monthly, or write to the A. B. H. M. Society, 312 Fourth Avenue, New York, N. Y.

From the close of 1881 to about the close of 1885 the H. M. Society, each year had about 15 or 16 missionaries commissioned in Oregon; some times for a year, but if renewed, it was often for a shorter time; so that the aggregate average of time per year was from 9 to 10 years. Rev. J. C. Baker was appointed as Superintendent of Missions for the Pacific Coast, by the Society in June 1882, and filled that position till about the close of 1886. Rev. A. J. Hunsaker was the General Missionary of the Convention until 1884, when Rev. C. M. Hill followed him until the close of 1886. Rev. O. Okerson was a General Missionary for the Scandinavians. In 1882 Rev. Fung Chak sent \$85 as a Jubilee offering to the Society from the Chinese of Portland, and writing for more help, says:

"Oh, is there no money for the Chinese, however much there may be for others? Must they be despised and also the salvation of their souls be utterly ignored? The Chinese are generally willing to hear the Gospel and will gather and listen attentively to its preaching. It can hardly be realized in the East what a strong arm of the work in China is the work on this coast."

Rev. A. J. Hunsaker said of the work.

"I am truly glad, yes, rejoiced, that you, though at a great distance from us, have so grand views of the field you are so liberally aiding. We, on this field, think there is not another like it in all North America. It is capable of furnishing homes for 25,000,000 of people, and as rapidly increasing in population, and developing in resources. We have several fields waiting and wanting pastors."

And Rev. S. C. Price says the co-operation has been of the most harmonious character, and of immense advantage to us, making possible the very gratifying enlargement of our work as shown in our Reports. The Convention also recommends its continuance. The liberal offer of \$2 from the Society to \$1 from the field, was manifest in the increased contributions, and was a healthy stimulant to our people. The Central Association in 1883 most heartily recommended the work as it was being prosecuted, and that an effort be made to raise at least \$1 per member for this object during the year. It also recommended the monthly concert of prayer for missions, and the taking of the Home Mission Monthly.

But the Society had become embarrassed, and there was some talk of retrenchment. The 15 localities being cultivated were all imperatively needing help. Of course, there were protests. Brother Baker made a stirring appeal,

and hinted that if retrenchment must come, it should be in some of the interior States, less important, (as he looked at it); but the Society said "Not a dollar less there, but thousands more (must be raised) for the further Northwest. And Rev. E. P. Waltz, after describing his field, thus writes:

"The cry comes continually from the other four churches, 'Come and spend a Sabbath with us.' Some of them have not heard a sermon for six months, and none of them have regular preaching. Hundreds are sending the cry from all parts of the two counties. 'Bring the Bread of Life to us.' Many, and some of them Baptists too, have not heard a Gospel sermon for two or three, and even ten years. One man came to hear me preach, some time ago, who had not heard a sermon for seven years, and although unconverted, and living 12 miles away, he willingly gave me \$25 for our meeting-house. The people are anxious for the Gospel, and hear it as readily as any people in the United States; but who is to preach to them? Scattered over a country 80x150 miles, and in perhaps 100 different neighborhoods, it would take more than half a dozen ministers to reach them, and what can one lone man do among so many? But we are praying for more laborers in the vineyard."

In 1884 six new men were sent to Oregon. Aid was obtained in building 3 meetinghouses; \$1400 donation; \$900 loaned; churches aided 3; Marshfield, Albany, and Portland Scandinavian. In the Home Mission Monthly for 1884, page 292 is found the following:

"There is no success in a Union house, and no aid can be obtained in any form from the Home Mission Society toward building such a house. We should own the house that it may preach for us; and in all cases, we can if we will."

There was a falling off in 1885. Only 9 missionaries employed; but some others filled out the balance of time on their commissions. In April it was found that retrenchment was necessary from lack of funds. The Oregon Board "Resolved, after prayerful discussion, to carry the men on the fields with their present salaries, until the Convention met, but to open no more fields." The number of men dropping out, made this possible, and would not embarrass the Convention. During the year, 6 churches were aided in building; \$2500 donation; \$500 loan. Rev. C. A. Woodydy thus speaks for his field:"

"To the west of us are two very interesting fields where work is needed very much. I can hardly make it plain to you, yet it is 90 miles from me to the west, country almost all taken, before there is a church of our faith where there is preaching, and there only once a month. Twenty-two miles north-west of me is a village of about 150 people, surrounded by a farming country, where there is no church of any kind, save seventh day Adventists, and they number 7. There are, to my knowledge 15 Baptists there or thereabouts. They want me to come and organize a church. Two different men have offered

lots for a church building, and I think \$800 or \$1000 can be secured to build. I have preached there a few times. I fear to begin, for I know of no one to carry on the work if begun. About 15 miles from that point I have been repeatedly asked to visit a neighborhood and organize a church. A list of 16 names has been sent me who will go into a church, with the assurance that there are others also, and all these within a radius of six miles. There is a licentiate there, who thinks he can care for the church if organized. I hope to visit the place soon."

When one considers the trouble in 1885, which severed cooperation between the A. B. H. M. Society and the Oregon Convention, and ultimately compelled Brother Baker's resignation, he need not be surprised that the work in Oregon suffered serious injury, and in some localities, almost, if not complete disaster. No doubt many brethren were impulsively led away by the clamor. With more careful investigation and cooler deliberation, the results would have been very different. Whilst many doubters regarded the office of Superintendent of Missions as unnecessary, and that its work could easily have been looked after by the general missionary, yet as long as their private views on disputed points were respected, and their rights as individuals and as churches were not invoked, they were indifferent, and hence, were almost unconsciously driven to acts, which many afterwards deeply regretted. Brother Baker's management was very generally acceptable to the churches as a whole; and for tact, skill, energy, consecration to the cause, and a just reward for all, and for general efficiency, he was fully equal to any who have labored in Oregon. He gives a very fair presentation of the condition of the work in 1885. His statements are

"1. That the generous aid granted by the Society, both in the support of missionaries and in the erection of houses of worship, is everywhere acknowledged and appreciated, and the embarrassment of the Society lamented and grieved over for want of ability to aid in relieving the same.

"2. That the enlargement of the work on this field has been a necessity. The Board could have done nothing less. Four new men have been put on as many important points; (Oregon only) all county seats; population as follows: Roseburg, 1200; Eugene, 1500, with State University; Albany, 2000; Pendleton, 1500, with Indian reservation adjoining; and two other men at points not less important; Lagrande with 1200, and East Portland with 6000 population. To have left these fields unoccupied, and not to have brought these 6 men to this country, who were ready to come, and each of whom could have settled in the East upon as large, or larger salary, would have been the greatest stupidity, and both your agent and the Board itself would have subjected themselves to the severest criticism by the Society and the denomination, upon failure to possess, by occupancy, these fields.

"3. That Astoria, population 7000, county seat, with from 1000 to 2000 Chinese population, now has its house closed for want of a pastor. Corvallis, 2000 population, another county seat, with lots, and a foundation for a house laid, is without a man to take up the work. Empire City, a county seat with 900 population, with the largest lumber mill on the coast, has no man. Yaquina, at the terminus of a railroad and a good harbor on the Pacific ocean; no man. The Portland Scandinavian Mission and the German population; with neither of them a man."

How the matter was regarded by the Society is told in the Report for 1887:

"Rev. J. C. Baker, whose services as Superintendent of Missions for the North Pacific Coast have contributed largely to the development of our interests there, retires from this position, (and)--leaves the work in excellent condition and with credit to himself."

Aggregates, from 1876 to 1886. From A. B. H. M. Society Reports. Men commissioned, 35; several commissions renewed; fields occupied, 35; time of labor, 61 years, 44 weeks; paid on salaries, \$24,934.42; paid on meetinghouses, gifts, \$3700; loans, \$2275; total aid in building, \$5975; total aid for all purposes, \$30,910.42. Collected on the fields by the Missionaries for benevolent purposes, \$9595.93.

4. WOMEN'S BAPTIST HOME MISSION SOCIETIES

The early work of the W. B. H. M. Society in Oregon, like that of the W. B. F. M. Society, was altogether individual effort outside of organization, unless it was a simple local Circle. The first record is in the Report of the Society at Chicago, for 1881-82, which says: "One bright link at Portland binds us to the Pacific coast; may the near future see it multiplied into scores." In 1882-83 Mrs. B. F. McLafferty reported an interest in the work at Springfield and Eugene. At the latter place the Young Ladies' Band had been particularly active during the past year with good results. Mrs. McLafferty says: "The work here is different from what it is in the East. For some time at least, it must be an unreportable work, which only she who attempts it may know. Foundations, you know, are out of sight." But Oregon is credited this year with "Goods, \$37.10." Again, the Report in 1884 says: "Our co-workers in Oregon have reported activity in industrial school work, and have sent much needed supplies to our missionaries in the Southern field." Yet Mrs. J. Q. A. Henry in "Tidings" of December, 1884, reported the organization of a Young Ladies' Home Mission Society, which she supposed was the only one that exists in the state. The same year, Rev. J. C. Baker appeals to the women for both Foreign and Home Missions, as follows:

"I beg leave to call the attention of the sisters in our churches to the noble effort being so successfully made in the department of Foreign Mission work by the Foreign Mission Societies, on our field and the amount they are able to develop for carrying forward a work of so great importance and which lies so near our hearts. I would earnestly ask our sisters to consider the necessity of organizing the Women's Home Mission work on this great field, giving it the same wise, earnest, prayerful, and financial help, they are now lending to the Foreign work. It seems to me that this is much needed in the interest of Foreign work as well. Strong churches must be built up at home, or the Foreign work will suffer in the end. So there is a distinctive work for women in Home Missions on our field, so nearly allied to the Foreign work that it can not be left undone, except that it suffer too. I refer to the work among the Chinese families, and the Scandinavian and Russian Finn families. Here is a great field open, and the Convention is powerless to touch it; so at the present, is the Home Mission Society. Indeed we are in great danger of having to dismiss missionaries already under employ. Will not our Sisters come to our aid?"

In 1884-85, 4 branches and bands were reported, and the Report of Mrs. J. C. Baker says: "Our work is just beginning in Oregon, and whilst there is as yet but little to report, this represents the precious 'first fruits' and is an earnest of more to follow. We have a small, but capable and faithful band of workers, and with Mrs. Baker at their head, Mrs. Henry at Portland, and others worthy of mention ready to co-operate, we expect a much larger ingathering next year. Be of good cheer, Oregon, 'Large streams from little fountains flow,' and already the waters have gushed forth." And the Report, besides statistics, names one life member, Mrs. R. Williams. In 1885-86 Mrs. Baker reports 2 Associational directors 5 branches and bands, \$30 cash, and \$11 goods distributed. The Report says:

"Oregon forms no exception to her sister States on the frontier, in her own great need and in the paucity of earnest Christians and money to organize and carry on religious institutions and work. But there is a remnant who are faithful and they are 'holding on.' We believe they are among those who will be faithful to the end and receive the reward of fidelity. Mrs. Baker has been hindered much of the year by ill health, but expresses deep interest in the cause of Home Missions, and says, in tendering her resignation, that if she cannot give personal, official labor, she will give sincere sympathy and hearty prayers. She attended and presented the work at the Central and Willamette Associations, but since that time has been laid aside by sickness. Mrs. Davis reports nearly \$100 cash as raised by the various branches and bands in Oregon City and Portland. But little of this money has come into our treasury, more than one-half of it having been used in the work of the State Convention. Besides this money there have been donations in goods. We have often been cheered by the enthusiastic interest and successful efforts of Mrs. Henry, of Portland. She believes in beginning a missionary education early, and reports

127 little folks in the Baby Bands. Let this education continue and we will have many good workers in Oregon by and by."

In the Report of Mrs. S. P. Davis, the Vice President for 1886-87, she says:

"During the greater portion of the year Oregon was without a Vice President, Mrs. Baker's health compelled her resignation. Mrs. Davis received her appointment February 7, and although heavily burdened with other work, very kindly consented to serve the Society in this capacity. The needs of Oregon are great and for some time her contributions to Home Mission work outside of her own boundaries may not appear large, but there are noble Christian women in the State and they are doing what they can to lead out the missionary spirit of the sisters. Mrs. Davis thinks the interest is increasing. Three out of the four Branches reported are using the Home Mission Lessons. There are several Baby Bands in the State which have contributed \$13.20. As these little folks grow in stature, they will grow in knowledge, and there will be a proportionate increase in their gifts. Mrs. J. Q. A. Henry has been untiring in her sacrifice, and Celeste continues to send in recruits for Baby Bands."

5. AMERICAN BAPTIST PUBLICATION SOCIETY

When in 1866, Brother A. M. Cornelius was appointed a Colporteur for the North Pacific coast, he, as well as Brother W. J. Laughary, and Rev. S. E. Stearns, who succeeded him for substantially the same field, gave Oregon considerable attention until 1877, and the brethren patronized them largely and contributed quite liberally for their support. The sale of books was encouraging, and many books, Bibles, Testaments, Tracts, etc., were donated, and the Colporteur was always welcomed, and they did a vast amount of good, in organizing and aiding Sunday Schools, and in other missionary work. But after 1877, the Society did little colporteur work in Oregon. Colporteurs were in Washington and Idaho, but in Oregon, they only made an occasional visit along the borders, and it was not until Rev. E. G. Wheeler was made a Colporteur and Sunday School missionary, in 1886, that much attention was given to Oregon. Since 1877, Brother Stearns had given 61 days and Rev. T. Clay Neece had given 170 days in 1882-3. Rev. W. E. M. James had also given a little time along the Columbia. (For itemized statements see tables).

Whilst little direct colporteur work was done by the Society, it by no means follows that Oregon was forgotten or abandoned by it. In 1880, it transferred to the N. P. C. Convention Board of Missions \$1772.40 worth of books, (largely S. S. books), for which the Board engaged the Society 4 years

of faithful colporteur work on this field. This was given, but the greater part of the work was in Washington. The American Bible Union also gave the Convention books valued at \$106. But the Society sent \$468.93; more than was expected, making the grant \$2241.33. The stock went fast; in 1883, only \$570.48 was left, but the donations to Sunday Schools, churches, and individuals were \$286.23. In 1883, the Convention of the N. P. C. sent a collection, and made a very glowing Report commending the Society. In 1884, the Sunday School of the First Church of Portland sent \$100 to aid Brother McMichael in his colporteur work. During this decade, the Society gave in colporteur work, 1 year, 231 days; miles traveled, 546; value of sales, \$162.02; donated 11 books; organized one church, and three Sunday Schools. Grants, from Bible department, 2055 copies, worth \$327.99; collections for the Society, \$73.65; from the Missionary department, grants, 42; value \$502.58; receipts \$1493.53; book department, grants, 9; value \$46.59; total; grants 2106; value \$877.16; receipts, \$1567.18. Add grant to Convention, \$2347.33; total \$3224.49.

IV. Educational Work

McMINNVILLE COLLEGE

The Educational work of the Baptists of Oregon is simply the history of McMinnville College. The year 1877 was not a very encouraging one for that Institution. Rev. Sterling Hill was traveling for it as financial agent at \$50 a month, and paying his own expenses. Brother J. E. Magers, who had charge of the school, resigned and Rev. E. Russ and Miss Lizzie Baker kept it up during the summer, but the prospects were gloomy. Some were attending on scholarships with the interest unpaid, and \$267 to be borrowed to pay the teachers. The liabilities were \$2205.62, of this, \$1551.96 was due the teachers. Yet Willamette Association said, "We cannot estimate the good already done for the churches from this school. The young men and women who have gone there have caught the spirit of Christ and carried it to their homes, and have done much in uniting the Baptists of Oregon. We earnestly desire to see this college the leading school of the State, where our children may learn of Jesus, as well as receive the highest education." In support of this, it may be said that several of the students were professors of religion, and kept up a weekly prayer meeting, and were active and zealous in Christian work.

The Presidency was offered to two or three men but was not accepted. In December Brother Hill resigned, and Brother David Hurst was appointed financial agent. To secure the debt, Deacon J. Beezley subscribed \$300, and Brethren Henry Warren and E. Russ \$50 each, provided all was secured.



McMINNVILLE COLLEGE

In April, 1878, Brother Hunsaker wrote to the Baptist Beacon: "The College debt is provided for." Brother Hurst had secured it all but about \$300 in pledges payable when the entire amount was raised, and the Executive Board had pledged the \$300. "This opens the way to secure a President, and we

will begin the year with a good, live man in the chair." So on May 7, 1878, Rev. G. J. Burchett was elected President at \$1000 a year. But in July it was agreed that President Burchett should travel awhile for the school, it being suspended from April until fall. Brother D. C. Latourette was chosen professor of Mathematics at \$800 a year; Miss Lizzie Baker, Assistant. These appointments were all well received by the denomination.

Of the appointees, Brother Burchett was a graduate of William Jewell College, Mo., and had spent two years in a Theological course at Chicago, Illinois. He was a preacher of more than ordinary ability, a successful pastor, and possessed many qualities that eminently fitted him for his position. He was about 30 years of age, of strong physical constitution, and had been on the coast long enough to be thoroughly identified with our denominational interests. His wife was an accomplished lady, an Academic graduate, a music teacher, and a valuable helper. Brother Latourette was the son of Deacon Latourette of Oregon City, a graduate of Pacific University, at Forest Grove, and one of the promising young men of Oregon. As such, he could take hold of the work with an interest and appreciation acquired only from personal identification with it from boyhood. The prospects of the College were brightening, and brethren gained courage. Brother Burchett thus spoke of his work:

"In accepting the Presidency of this College, I have accepted a fearful work; to fail in the work before me would be terrible; to succeed would be enough for one man in a long, useful life time. I have constantly refused for days, this call, because I did not deem my ability sufficient for such a task; but now, just what I am, I lay myself upon God's altar in trust, and will see what He will bring out of it. I bring to this work no long experience, no great gifts, no great qualifications, no great means; only a life that may be used to lay the foundations for a great work to be done. I must sincerely hope that the people will lose sight of me in their denominational work of Education as we are now undertaking it."

The new President entered upon his work in June, 1878, and began traveling, visiting churches and Associations, trying to inspire confidence among the brethren, and secure students for the opening of the school in the fall. He had to contend with obstacles almost insurmountable. The college building was old, and becoming dilapidated and more than unsuitable. He met every where the discouragements of the past. Any previous mistake or failure was used as a reason for doing nothing now. Many were unwilling to have their children go to such a school when there were other good schools in the State in better buildings. There was a small library, no apparatus, and no place to put such things if possessed. McMinnville was a village of about 700 in-

habitants, with no railroad, and a former failure to secure one, made the prospect doubtful for the future. There were a few students, and a few willing to send students. Many would befriend the college if it succeeded; there were a few never-failing friends; these were true and tried; the same in the dark as in the light. In meeting these difficulties, and stirring up the people from their lethargy and indifference, if not hostility, more opposition was inevitable. Brother Burchett urged, and sometimes even scolded; nor is this a matter of surprise; an older man would have felt the burden heavily; should less be expected from a man young and inexperienced?

The school opened in September with an encouraging attendance. The enrollment for the year was 94. This brought a ray of hope. During the college year there was not a discord. In the fall three young men began a course in Theology in connection with their other studies. The students formed a literary Society that bid fair to be a great help. The Treasurer's Report showed notes and cash on hand; principal, \$22,698.83; interest, \$3398.38. On the whole, every thing was encouraging; the school was as much a success as circumstances would admit, and brethren were urged to work unitedly for it, and make it more and more successful. In March 1879, the first regular catalogue was published; the one or two published previous to these being irregular and far apart. Brother Burchett's salary was raised to \$1200, but of this, he gave \$100 a year on a scholarship. He also secured a few contributions as the beginning of a library for the college; a Greek Lexicon and a set of Hebrew books from Mrs. A. W. Kinney, of Salem; over 120 Nos. of the Atlantic Monthly from Hon. W. S. Caldwell; of Portland; and some Bibles and singing books from the A. B. P. Society, per Rev. J. C. Baker. Professor Latourette was also remembered. He was allowed, in addition to his salary, two rooms, wood for one of them, and \$100 to apply on a scholarship each year, and to be available when a half scholarship was paid. Rev. A. J. Hunsaker was made financial agent; the church giving him a vacation of two months for that purpose.

At the Board meeting at the close of the first school year, their attention was called to the condition of the old college building. After much deliberation, it was decided to make an effort to build. President Burchett had been very urgent and sanguine about this, and the Board requested him to spend his vacation in working up the matter, and he undertook it with all the alacrity of a schoolboy, and at his own expense, and without remuneration except his wages as teacher. Thus he "rested" during his vacation. During his school year he had done the work of three men, teaching from

early morn until night after night, and classes from the English Spelling book to Greek and Latin; besides preaching once or twice nearly every Sunday, often riding from 5 to 15 miles to his appointment. Well, perhaps this was "rest;" but if a slang phrase is allowable, it looks more like "riding a free horse to death." But it was his own voluntary work.

The first call for money was at the Central Association, where, on June 6th., he delivered the Educational address and awakened such enthusiasm that in a few minutes he secured pledges for the new building for \$1375. The doubtful brethren began to take courage, because that which had seemed too good to be true now appeared almost in sight, and the Educational Report was heartily adopted giving co-operation to the movement. But it was not all smooth sailing. The new building was estimated to cost from \$20,000 to \$25,000, and "No debt was to be incurred." So Brother David Hurst was appointed to canvass Yamhill county, where the college was located; his salary \$3 a day, to be taken from the funds received. The salary of the financial agent, Brother Hunsaker, was set at \$900 a year and traveling expenses for the time actually given; also paid from the funds received. But Brother Hunsaker was at that time employed by the Home Mission Board, and traveled a short time with the consent of that Board. Some questions diverted a little attention, (changing the location was one,) and some desired to wait and see "how it would turn out." Brother Burchett secured \$825 in pledges at the Corvallis Association, and \$865 at the Willamette Association. But he saw with sorrow and mortification that it was a foregone conclusion that but little more could be secured that season. The brethren must have time to debate the new questions. The most that could be done would be to pacify their feelings and try to increase their confidence in the movement. At this aspect of things some of the friends of the college began to tremble, but the true ones stood firm.

But Brother Burchett can tell his own story. In a letter recently written for the college, and published in the Telephone Register of McMinnville he thus speaks of his labors:

"Dear Friends:

"Much time, and great pains should be given to produce a letter equal to this occasion. A calm, and dignified history should be written of the times and events covering that period mentioned to me for reviewing. I regret to say that I really have not the time, I probably could not command the adequate ability, nor have I the material at hand without much searching through old records with which to compile such a history. Now, therefore, I shall crave your indulgence while I recite a few events just as they then appeared to me.

Kindly bear that point in mind: "Just as they then appeared to me." I do not assume that I saw them rightly, nor dealt with them wisely.

To begin with, my acceptance of the Presidency of McMinnville College was a strange event. I could not have been made to believe twenty four hours before it took place that I would ever consent to it. I did not prepare for teaching during my college course; I never sought academic honors such as College men ought to have. I sought the preparation of a preacher pure and simple, believing that to be my calling. Then, moreover, I saw no special hope for the college at that day. In fact the board of trustees told me frankly that they were not hopeful, but they did not believe that it ought to be given up without sacrificing at least some man in trying to establish it, and I might as well be sacrificed as anyone else." That is the situation I accepted. And I did so with three important churches pressing me to accept their calls to the pastorate. Now, upon accepting the Presidency, and looking about to see what was to be done, it seemed to me that there were important points that must be met immediately.

1st, we must get students. Unless we could get students there could be no possible inducement to talk about doing college work. The Board of Trustees, therefore, sent me out through the vacation period to find a college to teach. We had no school to teach, I must find one. Fortunately for me, that my work with the institution began during the vacation season, so that I could go over the country, visit associations and procure a school to teach. At every point enquiring eyes were upon me, and sharp questions pushed forward mercilessly. The import of them all was this, "What have you to offer to the

students who may go to McMinnville?" That was a most embarrassing question



REV. G. J. BURCHETT, D. D.

There was that old building, any man runs the risk of veracity who at this day tries to describe it. That building would not keep out water when it rained; nor wind when it blew, nor cold when it froze—and worst of all, it would not burn when it took fire. Well do I remember standing one day upon the campus with Henry Warren of hallowed memory. We were viewing the old

building; I often made rash speeches in those days; I made one on that occasion; I said, "Bro. Warren, why is it that this old building will not burn?"

He looked shocked and gravely said, "You ought not to have made that remark, if the building should burn, and that remark should get to the insurance men you would be liable for the insurance." I said, "Yes, but the fact is, it simply will not burn." The whole structure was little else than a tinder box made of pitchy Oregon fir. The second story rooms were largely ceiled with cloth. The students for want of a better gymnasium had performed the circus act of leaping through the hoop until the cloth hung from the rafters in great strips and flaps. It hung in full reach of every kerosene lamp, candle or match. Often it did actually take fire, but it would not burn. I recall now, that on one occasion a student had set his ash box in the upper hall; he had left live coals in it; they burned through the box, and far in the night, the fire took hold upon the fir floor. That unlucky student chanced to smell the smoke, got up, went to the well down stairs, filled his old cow hide boot with water, and poured it upon the blaze and extinguished it. All the engines in town could not have saved any other building under similiar circumstances. Imagine a room with a shell-like connection with every other room! We had three in all for recitations—and whatever was done in one room sounded more or less in all the other rooms. This was what we had to offer to the prospective students.

"As to apparatus: Well, as I recall it, we had an old apple box full of broken Leyden jars. We had an ancient air-pump into which you might put a mouse, and then pump all day, and he would sit there in perfect comfort and smile at you. We had about as many books for a library as a generous old maid could carry in her large white apron. And we had an old time mounted spherical geography. I sincerely hope that I am not thought to be speaking lightly of any of these things—certainly not of that old globe-like geography. It was a world of comfort to me. I used to keep it close to my desk, and I would revolve it round and round and be reminded that the world was moving. Well, these were the accommodations that we could offer to the prospective student. Now, let it be remembered that our loyal Oregon brethren did send about one hundred of their children to that college under those circumstances. That seems to settle the first question, as to whether we could get students, (whether we could obtain the real college to teach.)

At the close of the year, or near it I pressed the question heavily upon the Board, of a place to put the school, a suitable building. I felt that we could not hope to hold very many students for any length of time in such a structure. And if the school should again begin to run down, then we were gone. I pushed my question, "Shall we have a suitable building?"

"I succeeded in getting a meeting of the Board (to come together) to consider the advisability of making an effort to raise funds for a new building. I soon discovered that the one man whom I had to convert to that scheme was A. W. Kinney, of Salem, Oregon. A better man and a better friend the college never had. I feel the touch of his kind hand, and the pulse of his great heart to this very hour. But he was business, not impulsive like myself. He wanted to take time enough to do the thing right. What was the use of being led into trouble by a young, inexperienced enthusiast like myself? That was all considerate. Bro. Kinney had a way of explaining all my difficulties with the building. I took him into the structure; the winds were beating Yankedoodle in the sharp Spring winds; I called his attention to the sounds of the students who walked over head during our visit. I told him the worst things I could about it. He saw that I was making the old structure appear at its worst. He said that a reasonable sum of money judiciously used would make that structure suitable for at least a few years, and then we could have a chance to get on our feet, and not be swamped with a debt. I had not done my best yet; I took Bro. Kinney into the east room, I had intentionally had a broad board removed so that the foundations could be seen. The sills rested on large irregularly shaped boulders: The sills were slipping off of these outwardly and leaving the floors behind. The students when they were weary and did not think they had room enough on the floor for the exercise of their restless limbs could thrust them under the floor. I told Bro. Kinney that it would require the raising of the entire building, and then a large sum of money to put clamps enough on to hold that old hull together. That settled the point in his mind. He raised not another objection to trying for a new building.

"The old, grand, ever to be remembered Central Association met that year with the Oak Creek Baptist church. There I made my first plea for money to erect a new building. The brethren at that association have the honor of subscribing the first fifteen hundred dollars for the blessed work. I came to the Willamette Association which met that year at Amity. I thought I was going to carry things with high hand. Alas, for my hopes. Here was sprung a third question which was not in the ritual, never had been in the programme before. Some one had gotten it into his mind that there might be a better place for the College than McMinnville. That some other city might offer more money for the buildings and endowments. I fought hard to crush the thing, I saw what the effects would be if that thing got headway. But I was beaten, and beaten badly. Propositions were to be received for a new

location: That meant that I was to wait for results. And waiting under the circumstances was bad business. Of course no one would give money for an Institution which was afloat. In process of time it was evident that there was no city any more generous than our own McMinnville. So the third point was settled, and we took up the second one again, and went on with raising the money to meet that imperative need.

"That was not an easy task. We had few brethren who were rich. The country was new; there were not very many Baptists in the whole state and surrounding territories where we might hope to obtain aid. I made a thorough canvass of the state, visited associations, churches, brethren, any body from whom I hoped to obtain a few dollars. The incidents which I have recorded during those days would fill a good sized volume. I shall confine myself to a very few: rail road facilities were not so good then as now. I wanted to take a boat at Dayton to reach some point on the side of the Willamette. The distance to walk was seven miles. I worked hard all forenoon on a hot day, getting home affairs arranged. My salary was about \$80 a month, while many thought this a large sum, it actually did not allow me to hire help in the house, nor to get my wood sawed. I sawed wood, helped to wash, and did all the various kinds of work needful to keep a home going on rightly.

"Faint from hard work and heat I started for Dayton about 1 p. m. When about half way I fainted; I lay for two or three hours in a fence corner, hoping that some friendly team might come along. None came. By walking a few hundred yards at a time, and resting by the fences, I managed to get to a farm house, and get some water. Refreshed from this I continued walking and resting till I reached the house of Bro. Alderman. I reached his place about 8 o'clock. I had spent nearly eight hours walking seven miles. After a night's rest I was able to go on my way rejoicing. Another incident which I shall never forget took place at that same Dayton. Brother A. J. Hunsaker and myself came up the river on a boat from the North Pacific Coast Convention, which met that year in Oregon City. The boat was delayed and it was just daylight when we reached town. Going to the hotel we sat in the reception room. There were a number of rough men sitting there, and talking. Bro. Hunsaker and myself sat down, drew our coats about us, and rested. Those men chanced to drift into a discussion of the Bible and its teachings. They had many hard things to say about it. Their jests were very rude. Neither Bro. Hunsaker nor myself felt it worth while to offer a word to such a company.

"But while we sat there Brother Hunsaker had his Bible under his arm,

and for some reason allowed it to slip out, and it rolled down over his knee, and out upon the floor in plain view. It at once attracted the attention of those jesting men. They saw what it was. It was the very book they had been reviling; it had come right out there in an unexpected manner. Brother Hunsaker carefully picked up the book and placed it back under his arm. But not another jest, nor unbecoming word escaped those men. Brethren, don't forget this hour in your recollections of other days; it was men like Brother Hunsaker who carried the Bible under their arms, near their hearts who made McMinnville College possible. Now, by the spring of 1881 we had secured the \$20,000 for which we began, or so nearly to it that we counted it a safe proposition. Then a question of another teacher was raised. Our teaching force was in no way adequate to our needs. Then still another question was before us, our needs for furnishing the new building which would soon be begun; and apparatus sufficient at least for a start, together with additions to our library. I had gotten it into my mind that our Eastern brethren would help us, that if only those men of vast means once knew what a heroic struggle our brethren had made they would at least help to furnish the building, and assist in putting in scientific furnishings. So I hurried off East to see what could be done. The Board had asked me to recommend another teacher for the College. At the great May meeting that year in Indianapolis, Ind., I met Rev. E. C. Anderson, D. D., who wanted to come West. His testimonials were so good that I at once forwarded a recommendation of him to the board. The board elected him as a teacher at once, and he came on. I spent about two and a half months in the East visiting men and churches. I soon found that I had made a gigantic mistake. The monied men in summer time are invariably off at the fashionable watering places, or in Europe. They cannot be reached. Then on July 2d President James A. Garfield was assassinated; this gave an unsteady turn to things. I saw that I might gain any amount of good and useful information, but money was simply out of the question. Late in August, 1881, I made up my mind that if one should visit the East at the right time, say between October and March assistance for the college might be obtained. With this effort my work with the College terminated, and Dr. E. C. Anderson was elected as the next President. Brother Hunsaker generously suggests that I write a brief sketch of the administration of Dr. Anderson. My heart would respond most readily to this, but I have already drawn out these rambelings too far; and besides, that administration ought to have much more extended notice than it could possibly have here, even if I were the one to attempt it. Dr. Anderson was the high toned Christian gentleman. He

was preeminently a scholar; he was among the most cultured men of our schools; he was classic, erudite, refined and genial. He was a student both of men and books. His thorough scholarship gave dignity and standing to our College. His personal worth and merits will undoubtedly continue to live as an unseen presence, though potent in the halls of that building he consecrated with his last earthly efforts for the higher education. His declining health by which he was rendered unable to meet the demands of the school, particularly the loss of an eye by accident; his patience and Christian endurance, and the sad closing hours, all minister to set his magnificent character and manhood in the fairest light. He had been pastor of the First Baptist Church in Portland, Oregon. The Failings had properly appreciated his genuine worth. They showed this by endowing a chair in the College in his honor. This is a part of that living memorial which is due to his saintly and scholarly life. No doubt at a fitting time some one who can do it will present a fitting memorial of the life, character and toils of the beloved Dr. Anderson.

"Now, I fear that I have largely missed that which was expected of me in this communication; but I shall not miss it by saying that I have labored in large cities, and among various classes of people since I left McMinnville, and no people I have met have gotten hold upon my heart as those of Oregon. I think of McMinnville, how she responded to our calls again and again in our efforts to secure the means for the College, and for students to fill our class rooms. That town often comes before me, and I have embedded her in my memory as the most endearing spot of earth. Those Oregon Baptists. They have grown upon my affections with the departing years. They were faithful beyond our thought, and a more genial, loving and loyal people have not come into view. That College, the result of so many prayers and tears is destined, through all the years, to reflect credit upon the builders, and bring much glory to God in the higher education of the youth for whom it was builded. With sincere prayers for the same I am sincerely,

G. J. BURCHETT."

The Convention at Brownsville heartily endorsed the movement, and the effect of these vexing questions was only temporary.

It was a matter of great joy that, in September, the school opened with an increase of students, showing that the confidence of the people at home and abroad was much strengthened. The question of location became settled; those about McMinnville who had become alarmed and indignant at the effort to take away their college, became satisfied that there was no danger, and the friends were multiplied. Some influential men in the State who had been

standing aloof, rallied to the support of the school. The year passed off prosperously. The President was untiring. The press was often called upon to carry stirring appeals to the brethren, and the Beacon seldom came without an article on the work. The work of the schoolroom was fast becoming a problem. January, 1880, found about 80 students enrolled. Before the school year closed, the number had run up to nearly 100. How were two teachers to carry the classes? Brother Burchett's diary tells:

"Rose at half past three this morning; began work and study. I am compelled to begin teaching now at 8: a m., and to teach until dark; for in addition to my other work, I am teaching a class in theology; students for the ministry. Mrs. Burchett renders very valuable aid in the primary department. March. I am now exceedingly busy; all my class work on hand; the duties of the Presidency; and in addition to all this, I have a revival meeting in progress. I have been holding two services a day for some time; many of the students are being converted. I hold prayer meeting at 12:30 every day; preach at the evening service; and conduct the inquiry meeting. Today I baptized 10 hopeful converts."

The reports of these meetings went abroad. People were glad to send their children to a school with good religious impressions. More than this, the Baptists of the State saw that the principles sacred to them would be maintained here. All these things gave a strong impulse to the college work. The well informed, those who knew, were glad. Efforts were now made to raise the rest of the money for the new building. During the vacation the time was spent in pushing the needed amount to completion. And in order to systematize the work, and secure the greatest possible results in the shortest time, the Board divided the field where the money was to be raised into 15 districts, and appointed a man to canvass each district for a certain sum. The subscriptions were to be paid in three installments; one-third each October, in 1880, '81, and '82, and all subscriptions to be void unless \$20,000 was secured. Rev. J. C. Baker was to visit Washington and Eastern Oregon, and Revs. A. J. Hunsaker and G. J. Burchett the Corvallis Association and Southern Oregon, arrange for the work, and develop interest. The trustees were divided into three classes and elected for three years, as follows: First Class, 3 years; J. C. Baker, E. Russ, David Hurst, A. J. Hunsaker, J. E. Magers, T. W. Boardman. Second Class, 2 years; J. Beezley, R. C. Hill, A. C. Davis, A. W. Kinney, W. J. Crawford, Robert Foster. Third Class, 1 year; J. H. Teale, John Rhodes, A. S. Coates, George C. Bell, F. M. Long, Henry Warren.

Associations and churches were visited and liberal subscriptions taken. The Central Association pledged \$2570.80. It was reported in the fall that

only about \$3000 remained to be secured. The School opened in September with G. J. Burchett, President; J. A. C. Freund, Professor of Mathematics, and Miss Clara Skinner and Annetta Hatch, Assistants. The first, second, and third terms averaged 54; the largest enrollment 81. But unforeseen troubles and difficulties had to be met. Some large verbal promises for the building were much cut down, but by persistent effort the amount was again secured. The death of Deacon A. W. Kinney, January 1, 1881, was another severe loss. He was one of the tried friends of the college, and possessing ample resources, often came to its aid in perilous times. The other friends stood firm. In January, 1881, as a site for the new building and college campus was needed, Deacon Samuel Cozine and wife donated for this purpose 20 acres of land adjoining the city; Mrs. P. W. Chandler gave 5 acres adjoining this, for a Theological Seminary; and afterwards 5 acres were purchased of Brother Cozine. In March, the plan of the new building was adopted. In May Brother Baker, who had been appointed to complete the subscriptions, said that over \$16,000 was subscribed, but all would be void by the terms of the subscription unless the \$20,000 was secured before October 31, 1881, and made a strong appeal for help. On June 2, 1881, the old college campus was put on sale, for not less than \$3000, reserving the old building and its use until the new one was ready. The new building was to be of brick, and to be completed free of debt. In July, Brother Baker said the subscription for the college building was completed. The \$20,000 was secured. This was a large sum for only about 4000 Baptists. But friends about McMinnville, not Baptists, responded liberally, and some \$2500 was thus realized. Brother Baker urged the brethren to pay up at once, or to put their subscriptions in such shape that money could be realized on them, as by so doing, at least 20 per cent could be saved. Meanwhile the college needed further endowment. The teaching force was altogether too small. Its increase was an absolute necessity in order to promise a reasonable degree of success, and it was agreed that the President should have another teacher the coming year. A library and apparatus were also necessities. But the people had already been taxed to the utmost. How were these wants to be supplied? At last, after much deliberation, it was decided by the Board that some man must go East and solicit aid from brethren there. The man selected was President Burchett. He was to make the trip, take all the responsibility of success, and if he failed to secure any means, he was to be at all the expense. The Board assumed no financial responsibility. His salary as teacher continued; that was all. His trip resulted in his securing a small amount of money, and a donation

of some valuable books (71 volumes) to the library. His expenses were \$429.50; his collections, \$451; there was due him on salary, \$965.41, for which orders on the treasurer were given.

Brother Burchett resigned in 1881 and Rev. E. C. Anderson, D. D., formerly in the Faculty of Kalamazoo College, Michigan, and also in the University of Michigan, and a man of ripe scholarship and experience, was chosen President. In 1881-2 62 pupils were enrolled, and it was understood that 4 of those intended studying for the ministry. In March, 1882, the contract for the new building was let at \$18,500; the cost of the stone and brick not being included; but all was expected to come within the \$20,000. Brethren were urged to send in their pledges, or money would have to be borrowed at interest. B. F. Anderson, a son of the President, was chosen Professor at \$700 a year, and the treasurer was instructed to borrow whatever was necessary to carry on the new building.

On May 31, 1882, the corner stone was laid with becoming and impressive ceremonies. Hon. J. N. Dolph delivered the address; a fine one on the general theme of Education. Hon. W. Carey Johnson, LL. D., wielded the trowel successfully, if not artistically, and delivered an address which proved conclusively that he understood that part of the business. The new building was to be 106x79 feet; 4 stories high, including the basement, which was to be used as a boarding department; the other stories were for school purposes, the President's rooms, and a large number of rooms for students. Seeing that the building was a sure success, the friends rallied, and by October 16th, over 130 subscribers had paid up in full, and nearly all the others had set the time to pay early in November. The Board also ordered the endowment fund collected; all interest in cash, because it was needed to pay current expenses and keep the college free from debt; and all notes to be paid in full, or renewed and endorsed or otherwise secured, because, being scattered over a large territory, more or less were lost every year by change of circumstances, removals, deaths, etc. The Board insisted on collections, believing this to be based on the most lenient rules possible with the safety of the trust committed to their charge.

Up to January, 1883, about 80 pupils had been enrolled, and the prospects of the school were flattering. By April 15th over 100 had been enrolled, and during the year 105. These pupils were studying almost every department of literature; English, Latin, German, and French; Mathematics, Metaphysics, Natural Science, and Belles Lettres. The school was fairly booming. Among the Reports and notices of the school by the different As-

sociations, the Central Association, after a long laudatory Report, urging parents to patronize the school, also recommended the organization of an Educational Society to aid ministerial students in preparing for their future duties.

At the Annual Meeting in 1883, 11 of the 18 trustees were present. Brother Warren had sold the old college property for \$4050 and applied the proceeds to the building fund. The new building was reported as complete and accepted, and the only claims unadjusted amounted to \$464.68. Dr. Anderson was allowed three rooms in the new building, known as the President's rooms in addition to his salary of \$800 a year. He was also made ex officio a member of the Board of Trustees with all rights except voting. The time to occupy the new building having arrived, it was thought best to have an additional Professor. Accordingly, Rev. W. J. Crawford was elected Principal of the Academic department, and Professor of Mathematics. Professor Crawford is a graduate of Shurtleff College, Illinois; had filled the pastoral office at Albany, Oregon, and also at McMinnville; and was well known to the denomination. Mrs. E. V. H. Ruegg was elected teacher of the Preparatory department at \$380 a year, and Miss Laura Goltra was chosen teacher of Music without a salary from the Board. Dr. Anderson was appointed agent to try to endow a Theological chair. Prof. E. P. Anderson in June resigned his position as Professor of Modern Languages and Literature.

The new building was dedicated June 12, 1883. This was a great day for the Baptists of Oregon. They gathered from all over the land to witness the important services. It was a day of victory. Dr. Anderson preached at 11 a. m. and Rev. G. J. Burchett preached the Dedicatory sermon in the evening. Other prominent men took part in the exercises. The event marked an epoch in Baptist progress in Oregon. A lasting waymark had been set up, and the future of denominational work was assured. The school opened in September with between 50 and 60 pupils, and the prospects of a large attendance the following winter were flattering. During the year 106 were enrolled. But five teachers were insufficient, and the trustees were unable to employ more. This threw heavy burdens on the few, who had already more than they could easily bear. The trustees were unable to pay but a small fraction of the small salaries of those employed, and finally the treasurer was authorized to borrow money to pay the deficiencies. To remove, if possible, these insurmountable difficulties, during the summer vacation. Dr. Anderson tried to raise an endowment of \$15,000 for another Professorship. He secured about half the amount, on condition that all should be raised by January 1, 1885. It was not raised. There was a relaxation of effort among the

people. There were some who fancied that when the new building was completed there would be no more needs to supply; that calls for money would cease; and they seemed somewhat annoyed when asked for more. It looked as if some wished to make it appear that the hard times and the depleted treasuries of the Societies were because of the new college building. At some of the meetings, this was a theme for some of the brethren to harp upon. Of course the building was grand enough for a shelter, but was their action wise? Hence, the endowment of another Professorship, as well as some other important matters had to wait; and the college struggled on as best it could, till the denomination could recover from its financial weakness.

The first graduate of McMinnville college received his diploma June 10, 1884. This was J. H. Smith, a grandson of Hon. R. C. Kinney, and a nephew of Deacon A. W. Kinney, both of whom were strong friends of the college. Mr. Smith passed a thorough examination, with a high standing of scholarship. In the evening, Rev. J. Q. A. Henry, of Portland, held a large audience spell-bound for an hour to listen to an eloquent address on "The Polished Shaft." The same day the trustees conferred the title of D. D. on Rev. E. K. Chandler, an honored son of the first President of the college.

In September, 1884, the Baptists of Oregon were astonished to learn that the college was indebted for the completion of the building \$4,550. This was for money borrowed on unpaid subscriptions, and it was announced that on some of these subscriptions nothing could be raised, and it was feared that but little could be gotten from the rest. To add to the embarrassment, \$1500 had been left by the will of Deacon A. W. Kinney, to be paid as soon as its payment would free the institution from debt; and \$3200 had to be raised by December 10, 1885, as the time was thus limited by the will. Rev. A. J. Hunsaker was immediately appointed financial agent, and put into the field to collect the money, and a stirring appeal was made to the brethren for contributions. But the condition of affairs continued to grow worse. Brother Hunsaker's collections were not equal to his expectations. In consequence of overwork and other discouraging circumstances, Professor Crawford was prostrated by sickness, and it was some weeks before he could resume his duties. President Anderson, for the same cause, together with intense study by lamplight, lost one of his eyes.

During the vacation, Dr. Anderson made another effort to endow the additional Professorship and succeeded in including several who had subscribed previously on condition that the \$15,000 be secured, to give good negotiable notes only on condition that the interest be added to the principal until the ag-

gregate amounted to \$15,000. In this way \$7000 was secured. On September 13, 1885, the college lost one of its best and most energetic friends in the death of Hon. Henry Warren. He had been closely identified with the school from its first inception, being a trustee all the time, except two years. His wise and prudent counsels, as well as his liberal hand were ever welcomed. Literally and truly, he had always been one of the pillars of the institution. On December 1, 1885, W. C. Johnson, J. C. Baker, J. E. Magers, J. Q. A. Henry, Joseph Craven, A. J. Hunsaker, E. C. Anderson, Joseph Beezley, E. Russ, A. C. Davis, and R. C. Hill individually assumed the debt of the building fund, they to have all subscriptions, pledges, dues, cash, etc., belonging to said fund. Brother Hunsaker had been unable to secure the entire amount, and by this means the money left by Brother Kinney was made available. A revival of religion occurred in the winter and 15 of the students were converted, but 5 who had had the Gospel ministry in view were compelled to leave because of the lack of means to continue their studies.

For several years there had been a deficit in the current expenses and this had increased each year, in spite of every effort to retrench. It had now reached the startling sum of \$3,669.31, besides interest. At the meeting in June, 1886, the Board agreed to make an effort to raise an annual fund of \$1000 in shares of \$5 each to meet this difficulty. The Central Association pledged \$302.50, and the Willamette Association \$110 on this proposition. And to meet the liabilities already incurred, and to provide for the ensuing year, Professor Crawford was put into the field during the vacation to raise \$600; unless this could be secured, the Executive Board was instructed to close the college, so far as responsibility for the teachers' salaries was concerned. The order was, "No more debt, even if the school closes." To summarize the condition, it may be well to state that in 1881 the endowment fund reported was \$24,190.75, but some of the notes were insolvent, and but \$17,000 was reported in 1882. Collections, however, were vigorously pushed, and new collections taken so that in 1886 \$13,797.26 had been collected, and notes were due the college for \$14,693.61; besides notes outlawed and payable at discretion, amounting to \$7572.89. Meanwhile, what was known as "The Failing Fund" to endow another Professorship had been started and now amounted to \$7122.50. This was named after Deacon Josiah Failing, and was to be kept at interest and not used until the aggregate amounted to \$15,000. The trustees in June voted that the college grounds should be used exclusively for college purposes. Also, to raise an annual fund of \$1000, in shares of \$5 each, for running expenses, and not to open the school unless

\$600 was raised in 60 days, and by hard work, Professor Crawford secured it, and a little more. The title of D. D., was conferred on Rev. J. F. Ellis of Pacific University; of B. S. on J. Lindsey Hill, M. D., of Albany; and LL. D. on Hon. W. Carey Johnson of Oregon City.

VI. Personal Sketches

"VALENTINE H. CALDWELL AND WIFE. 1852

Deacon V. H. Caldwell came from Franklin county, Missouri, to Oregon in 1852. He came as a Baptist from the DuBois church, and united with the Sublimity church. In Oregon he was regarded as a reliable member who could be depended upon in any effort at church activity which he sanctioned,



VALENTINE H. CALDWELL AND WIFE

but he always preferred for other brethren to take the lead. In 1863 he married Miss Sarah Grier, who also came in 1852, and she was converted in 1867, at a protracted meeting held at Sublimity by Rev. D. S. Stayton, being baptized by him, and uniting with that church. Soon after this, Brother Caldwell bought a farm about 5 miles southwest of Albany, where he has lived ever since, rearing a large and very interesting family, who are a blessing to

"NOTE. This Sketch belonged with those of the first period but cuts were not received in time.

their parents and an honor to the community. Sister Caldwell died October 4, 1904.

Brother Caldwell and his wife were ever ready to aid in every commendable religious work, and to encourage Christian effort along all lines of church activity. Hence, when the Riverside Baptist church was organized, both most heartily took hold of the effort, and all their energies and labor were most heartily given to it. In fact, his farm being quite a source of income, he and his family met nearly all the expenses, pastor's salary and all. The credit, however is mostly due to Sister Caldwell, who kept everything in proper activity, Sunday School, Young People's work, and every other live Christian effort. She was the main pillar, and it was her energy and persistency which kept the church active for the cause of Christ.

Brother Caldwell and his wife took an active interest in preserving the history of our Baptist work in Oregon, and manifested this interest by contributing more than three fourths of the expenses for publishing the present work. Had it not been for the liberality of Brother Caldwell and the publishers, the book could not have been published at all. Brother Caldwell is one of those quiet, unassuming, sure, reliable men who can always be counted on as a certain stand-by when any important Baptist work that meets his approval calls for help; a man that any church may be proud to have among its membership. At a ripe old age, happy among his children, with little or nothing to disturb his tranquility, he is calmly and patiently waiting for the voice of his Savior to call him to his reward for faithful service.

75. REV. G. J. BURCHETT. 1877

Rev. G. J. Burchett was born of Baptist parents in Virginia in 1847. He graduated at William Jewell College, Mo., in 1874, and then spent two years in a Theological course in Chicago. He was converted and united with the Baptist church at Austin, Mo., in 1867; licensed in 1869 by the same church; and ordained in 1874 by the Second Baptist church of Liberty, Mo. During his time at school he preached for some small churches, and held revival meetings during vacations. In 1876 he went to California and preached at different places for a year; then moved to Astoria, Oregon, and preached for a year, building a meetinghouse. In 1878 he was chosen President of McMinnville college, and by his energy, enthusiasm, and ability, gave increased impetus to the college work: He is a magnetic preacher and teacher, and a good scholar. In 1881 he was sent East to secure aid to supply the pressing

needs of the college. He secured a little, but resigned in 1881. A fuller account of his college work is given in the history of that institution. After a year in California, he accepted the pastorate of the East Portland church for a year; then was called to the McMinnville church until the fall of 1887, when he resigned to become the missionary of the State Convention, in which work he continued until January 1, 1890, and then accepted the pastorate of the First Baptist church at Seattle. He was at Seattle for several years, when he resigned at the call of one of the suburban churches of Philadelphia, Pa., where he still resides.

76. REV. WILLIAM E. McCUTCHEON. 1865-1878

Rev. W. E. McCutcheon was born in Indiana in 1849. His ancestry and connections were all Pedobaptists. He had only common school advantages, but he studied at home, until he was no tyro in many of the higher



branches; even including the Greek and other classical studies. He was converted in Iowa in 1864, but put off his baptism until 1870, when he was baptized into the North Yamhill (Carlton) church by Rev. D. A. Lynch. The same church licensed him to preach in 1878, and ordained him, January 15, 1881. He was immediately chosen pastor, and served the church and its mission stations for several years. He is earnest, active, zealous, preaching without notes, and one of the best systematizers of church work in the denomination in Oregon. For efficient work, his churches were, and are

model churches. Two of the mission stations have been organized into active, prosperous churches; one with 50 members; and Brother McCutcheon is the life of every movement, and he has trained his members to be workers also; all working together. His very poor health compelled him to resign the work at Carlton in 1902, but he has continued to preach at the mission stations, and other outside places, as health and opportunity permitted, struggling along as best he could. He has occasionally been aided a little by the Mission Board, but most of the time he has had

only the contributions of his churches, and they are poor like himself. He is a hard student, and well posted in denominational matters. But his strength lies in his earnestness and consecration to the service of Christ.

77. REV. H. M. HENDERSON. 1877

Rev. H. M. Henderson was born in Maryland in 1815; moved to Missouri in 1836; professed religion in 1842; united with the Trenton church in Grundy county, and was ordained by it to the ministry in 1843. He preached in Missouri until 1850, started for California, but wintered at Salt Lake, reaching Sacramento in 1851. He preached at various places in California until 1877, then moved to Goose Lake valley, and preached for most of the churches of the Eastern Association of California and Oregon, and was occasionally the missionary of that body. When 73 years old he had appointments ranging from 25 to 100 miles apart, which he filled regularly, making his journeys on horseback. He expected "to keep going whilst his strength lasted," for "there is no discharge in this war," and his whole soul was enlisted in the work.

78. REV. WILLIAM J. CRAWFORD. 1878

Rev. W. J. Crawford was born of Baptist parents in, Macoupin county, Illinois. December 12, 1849. He went to Shurtleff college, Illinois, without money, and without friends, and worked his way through the Collegiate and



REV. W. J. CRAWFORD



MRS. W. J. CRAWFORD

the Theological departments. He is a close student, a fine scholar, a good preacher, an earnest, devoted, reliable man. He is withal, an excellent singer,

and sometimes teaches vocal music. He experienced religion in his native country in 1867, and united with the Mount Pleasant church. He was licensed and ordained by the Pleasant Point church, the latter event in 1875. During his studies he preached for several churches within reach, but his first pastorate was the First Baptist church of Albany, Oregon, which place he reached December 11, 1878, and served the church very acceptably about two years and a half, baptizing 42 converts, and then resigned to return to Illinois on business. From December, 1879 to April, 1881, he edited the Baptist Beacon with rare ability and skill, giving it a high tone, and making it pay expenses. What he lacked in age and experience, he made up in wide-awake energy, solid sense, and hard work. In 1882 he returned to Oregon, and was chosen pastor of the McMinnville church for one year, building its first meetinghouse. He was then elected Professor of Mathematics in McMinnville College, and held this position until June, 1888, when he resigned, and took charge of the city school at McMinnville. He has since taught the most of the time, having had the charge of city schools in Albany, Salem, and several other of the important towns of Oregon. He has usually had some preaching stations in the country round about, and is doing all he can for the advancement of the Redeemer's Kingdom. He is zealous, earnest, and active, and has the confidence of the entire community wherever known.

Mary B. Crawford, his wife, is a true helper, and by her cheerful ways adds much to the pleasures of home. She has been active in the W. B. F. M. work of the State, and for some time was the missionary Secretary of that Body in the Central Association.

79. DEACON H. M. CLINTON. 1878

Deacon H. M. Clinton was born in New York City in 1836; came to the Pacific coast in 1874; to Oregon in 1878, and died March 22, 1901. He was converted and joined a Baptist church in California. He succeeded Deacon D. W. Williams as deacon of the First Baptist church of Portland in 1882, and served that church until his death. He was faithful, godly, and efficient. He was President of the Oregon Baptist State Convention for several years; also of its Board of Managers. He would sacrifice business or pleasure to attend the business of his church, and in denominational Sunday School he was a specialist, and gave a great deal of service to the Y. M. C. A. In 1898 he was the candidate for Governor, on the Prohibition ticket. He left a wife and three daughters, and a host of friends and churches to mourn his loss.

80. REV. OLAUS OKERSON. 1880

Rev. Olaus Okerson was born in Sweden, February 12, 1836. He was converted early in life, and soon entered the ministry. He was married in 1862, and came to the United States in 1864 in a sailing vessel; was shipwrecked, but escaped, and came to Minnesota, where he entered the missionary work among the Scandinavians of Iowa, Illinois, and Minnesota. He came to Oregon in 1880, and preached to the Scandinavians of Oregon and Washington, and organized churches in Portland, Seattle, and Tacoma; also building meetinghouses in each of these places. He moved to McMinnville in 1887. He was an earnest Bible student, having clear conceptions of its truths, and died as he lived, August 29, 1901, with an abiding faith in Jesus as his perfect Savior. His pioneer life among his people has been lasting and abiding.

81. REV. W. E. THORNTON. 1865-1881

Rev. W. E. Thornton is one of the main pillars and strong men of the church in his locality. He was born in Missouri and came to Oregon in 1865 and settled in the Umpqua Valley, and professed religion in 1871, uniting with the Deer Creek Baptist church. He was ordained a deacon by the Looking Glass church in 1881; moved to Mayville, in Eastern Oregon in 1883, and has ever been an active worker for Baptist interests. He is prudent in counsel, wise in advice, and has the confidence of all the brethren. He was the Moderator of the Middle Oregon Association at every session to 1888, except at its organization. He was ordained March 30, 1890, by a Council called by the Mayville church. Soon after, he moved to Palouse City, Washington, where he now resides.

82. REV. J. A. SLOVER. 1881

Rev. J. A. Slover came to Oregon in 1881 and located in Jackson county. He was originally from Tennessee; for five and a half years was a missionary among the Cherokees. He was 11 years in California. For about two years after coming to Oregon he was pastor of Table Rock and New Hope churches, and in 1884 an effort was made to sustain him as a missionary of the Rogue River Association but it failed for the want of funds. For the same reason a like effort failed in the Middle Oregon Association in 1887. Yet he preaches considerably in destitute places, at his own charges. But being poor, with a family to support, his preaching is much limited. He is a solid, doctrinal preacher with ultra Landmark proclivities.

83. REV. A. M. RUSSELL. 1881

Rev. A. M. Russell was born in 1837. His early life was marked by intense wickedness, but he was also subject to early religious impressions, dating these chiefly from a text learned in the Sunday School. He was converted in 1857 after 7 weeks of deep conviction, unknown to anyone but himself; but his change was very marked; like transporting one from midnight gloom to the noonday sun. The genuineness of this conversion he has never doubted, though he has sometimes feared that he has fallen away, but that bright day has often strengthened his Christian life. He united with the Baptist church at Batesville, Arkansas. In secret prayer, soon after his conversion, he was deeply impressed that it was his duty to preach. But he stifled his convictions, and kept his secret, suffering much in consequence, until his suffering became so intolerable, that he feared becoming insane, and at last was driven through fear of the wrath of God, to begin a work that he should have begun years before. He was licensed by the New Hope church, Lawrence county, Arkansas, in 1868, and ordained by the West Point church, November 4, 1857. He commenced preaching at once, and was pastor of several churches in Arkansas, in which he had reason to believe that his "labor was not in vain in the Lord;" and he was greatly blest in his own soul, in the discharge of duty. In 11 years he baptized about 225. In 1878, he accepted the pastorate of the Baptist church at Dayton, Washington, until December, 1881, when he accepted a call to the First Baptist church at Ashland, Oregon, under appointment of the A. B. H. M. Society, N. Y. He did a good work at Ashland and vicinity. He visited the churches, stirred up the dilatory, aroused the active ones, and gave new life to the cause in every direction. In 1887 he resigned and moved to California.

84. REV. GEORGE W. BLACK. 1881

Rev. George W. Black was born of Methodist parents in Missouri in 1852. He was educated at Mountain Dell Academy, and also studied one year at William Jewell College, Mo. He was converted in 1869, uniting with the Mountain View Baptist church in Benton county, and was both licensed and ordained by that church, the latter event in 1872. He preached in Missouri a year or two, and came to Oregon in 1881. He was appointed by the Mission Board to the Corvallis and North Palestine churches, and for nearly a year tried to push forward and complete the work begun by

Brother Davidson, of building a meeting house at Corvallis. He was next at Brownsville and Halsey for a year; then at Marshfield, Coos county, for about a year and a half; then at Gardiner, Douglas county, three years; then, for a time, he was missionary of the Rogue River Association; and then was pastor at Grants Pass; at all of these places receiving more or less aid from the Board. His next move was to Ashland for a year or two, when he went to Burns, in Harney county, where he reports a most excellent work, and he now resides at Burns, still in the employ of the A. B. H. M. Society.

Brother Black is an earnest, active worker, very enthusiastic, full of fire, and always on the go. He cannot keep placed. His special work, that in which he excells, is that of a general evangelist, as it allows him to be on the move. His sermons are extempore, and he is a fluent speaker, ready and apt in seizing on passing events for illustrations. He has usually been quite successful, and possesses the elements to make himself acceptable to the general community. His wife is a daughter of Rev. Joseph Ritter, one of our pioneer ministers; and she is truly a helpmeet for Brother Black in his arduous labors.

85. REV. GEORGE W. PEWOTHERER. 1874-1881

Rev. George W. Pewtherer was born of Baptist parents in Illinois, in 1847. He came to Oregon in 1874, was converted in 1877, and united with the Lacreole church, by which he was also licensed and ordained to preach; the latter event being on January 9, 1881. He preached at the out-stations of the Lacreole church until November, 1882, when he was chosen pastor, serving the church two years; then resigned, but kept up his preaching at the out-stations. July 2, 1887, he organized a church at Perrydale, Polk county, preaching for it two or three years. He was one of the principal movers for the Western Association, in 1889, and has been a general missionary of that Association the most of the time since its organization, when it had any general missionary at all. Being a poor man, and his pay for preaching scanty, he has sometimes been compelled to suspend his preaching for awhile, to provide for his large family by secular labor. But as soon as possible, he is again at his favorite employment of preaching the Cross. In his preaching, he is doctrinal and practical, a good reasoner, sometimes quite emotional, and can interest an audience. He is quiet, unassuming, and quite backward, yet very tenacious of his opinions. His manners are courteous and cordial, and he is a man of considerable influence in the community.

86. REV. GEORGE T. ELLIS. 1884

Rev. George T. Ellis was born in Vermont in 1851; professed religion in New Jersey in 1866, uniting with the Vineland church; was licensed to preach in Pennsylvania in 1870, and ordained in Michigan in 1874. He was educated at Lewisburg (now Bucknell) University, Pa. He came to the Grande Ronde Valley in 1884, under appointment of the A. B. H. M. Society, as pastor of the LaGrande church, but spread himself all over Union county as "vicinity," and even made a tour into the Wallowa valley; but afterwards confined his labors more particularly to LaGrande, and its immediate surroundings. Here he built a meetinghouse, which, furnishings and all, cost about \$3500; raising all the money from the church and friends, excepting \$400 borrowed from the A. B. H. M. Society. Early in 1888 he held a series of meetings resulting in about 50 additions; nearly doubling the membership of the church; and it decided that from that time forward it could become self-sustaining. In 1890, he resigned at LaGrande, to accept a call at Baker City, where success still continued to follow him, and he has built up a strong, prosperous church, and he is still its under-shepherd. Brother Ellis is a systematic worker, as his Sunday School and prayer meetings testify; and one of the most successful and efficient workers in all Eastern Oregon; probably because his whole soul is in his work.

87. REV. M. L. RUGG. 1884

Rev. M. L. Rugg was born in Vermont in 1849; educated at Hamilton, N. Y.; ordained in 1880; came to Oregon, from Grosvenor, N. Y., in 1884. He was pastor of the Salem church for about three years at about \$1000 a year and the use of the parsonage. He had a very extensive revival the winter of 1885-6, when 76 were baptized and several came in by experience. The meeting lasted about 8 weeks, and was conducted mostly by the pastor, aided by his church, and the revival extended also to the other city churches which were holding meetings at the same time. When Brother Rugg came to Oregon, there were only three churches on the entire Northwest coast, that were having preaching every Sunday from an unaided pastor. And on all the Northwest coast, only 37 men were employed to give their entire time to the ministry. These men cost \$20,000 a year, and the churches raised but \$13,000 of it, speaking in round numbers. How is it now? (1900). More money is now raised yearly in Oregon alone for missionary

work, than was raised in all Oregon, Washington, Idaho, and British Columbia.

Early in 1887 Brother Rugg resigned, his membership at Salem having more than doubled, 100 of whom he had baptized. He found 112; he left 225. He went to Astoria, to re-organize the work there for the A. B. H. M. Society. He found three of the old members, and left them six months afterwards with 20 members and a settled pastor. From Astoria, he went to Victoria, B. C.; where he did a grand work; and from there to Seattle, adding 50 to the membership. In the fall of 1893 he returned to Salem, remaining 16 months, baptizing 16, and receiving 34 by letter. His last pastorate in Oregon was at Oregon City, beginning in March, 1895, and ending November 27, 1898; he then leaving for Urbana, Illinois. His last work here was most pleasant and prosperous, as he baptized 100 and received 60 by letter. Rev. Robert Whitaker thus sums up Brother Rugg's labors here:

"Brother Rugg held many positions of trust and responsibility, and held no more only because of his time being fully taken up. He has been on the board of managers and of the executive committee of our State convention ever since his return from British Columbia, and for several years he has been President of the Board of Trustees of McMinnville college. During all this time Brother Rugg has enjoyed the confidence and respect of his brethren to the fullest extent, and there is universal regret at his departure. He has often been styled 'The Student Preacher.' His mind delights to revel among the great principles of the higher realms of thought from which he gathers generalizations for sermons. He applies himself with great assiduity to his work of teacher and pastor. He preaches as a man who has a message from God to his fellow man. He is a very companionable spirit with a large fund of wit and humor, a man with lively sympathies for those in distress and sorrow, an earnest, faithful, beloved minister of the Gospel, he goes into another field. Here his 14 years of service have been fruitful of large results in the conversion of hundreds, and in the upbuilding of believers who have been fed on the strong meat, of the word of God. The loving thoughts and prayers of many friends will follow him to his new field that he may there be loved by his brethren, and honored of God."

88. REV. CLAIBORNE MILTON HILL. 1884.

Rev. C. M. Hill, son of Rev. Sterling Hill, and grandson of Deacon Claiborne Hill, of whom sketches have been given, was born in California in 1857. He studied two years at McMinnville College, and five years at the Oregon State University, graduating in 1881. He then took a three-year course in the Rochester Theological Seminary, N. Y., graduating in 1884. He was converted and baptized by his father into the Dalles City church in

1874. After graduating at Rochester he was called to the pastorate of the Eugene church and was ordained by that church October 29, 1884. About two months later he took "an help-meet" so as to be thoroughly equipped for his work. He was pastor at Eugene until 1890, and very acceptable to both church and people. He baptized about fifty into the church and built its second meetinghouse for it, which cost about \$4533. He was for several years secretary of the State Convention. In 1890 he was made general missionary of the State Convention, which office he filled with wonderful ability for four years. when he resigned to accept the pastorate of the Tenth Avenue Church, Oakland, California, where he still resides. Brother Hill is most kindly remembered by a host of Oregon Baptists, to whom he endeared himself while with us. An able preacher, a safe counselor, a peacemaker, conservative in his views, generous in his impulses, a Californian by birth, an Oregonian largely by education, and a coast-wide Baptist by service and sympathy, the Baptists of Oregon deeply regretted his departure.

89. REV. CLAIBORNE ALPHONSO WOODY, D. D. 1884.

Rev. C. A. Woody is also a grandson of Deacon Claiborne Hill, born in Oregon; converted, baptized, ordained and has done his church work largely in this state. He graduated at the State University of Oregon, and at the Rochester Theological Seminary, at the same time as his cousin, Rev. C. M. Hill. He was ordained by the Pendleton church, October 3, 1884. He was pastor at Pendleton two years, at Weston and Adams one year; taught a few months in the Indian training school at Salem, and then went to the Amity church until the summer of 1890, when he was chosen as editor of the Pacific Baptist, which position he holds at the present time, (1900). He has been the Moderator of the Willamette Association, President and also General Missionary of the State Convention, and is now the District Secretary of the A. B. H. M. Society of New York, for the Pacific coast, his territory comprising some half a dozen or more states and territories. Both he and his cousin, Rev. C. M. Hill, have always labored under appointment of the A. B. H. M. Society, whilst in the work of the ministry in Oregon.

90. REV. S. P. DAVIS. 1885

Rev. S. P. Davis was born in Illinois in 1852, educated at Rochester N. Y.; ordained at Arçola, Illinois, in 1879; went to Arizona under appoint-

ment of the A. B. H. M. Society, and came to take charge of the Oregon City church in 1886, preaching for the church until January 30, 1887. In March, 1886, he took charge of the North Pacific Baptist, (formerly the Baptist Beacon) a monthly; resigning his pastorate to have more time to give the paper, although he preached awhile for the church at Mt. Tabor, the H. M. Society assisting. He enlarged the paper, dropped the "North" from its title and in January 1887, began to issue it as a semi-monthly. In 1889 he made it a weekly. He was very industrious in gathering everything possible that would be of interest to the Baptists of the Northwest coast. He held the paper until Brother Woody took it in 1890, and soon after, Brother Davis moved to California.

91. REV. E. G. WHEELER. 1885

Rev. Edwin G. Wheeler was born in New York in 1853. He came to Oregon from Minnesota in 1885, a licentiate and General Sunday School Missionary and financial agent of the A. B. P. Society for the North Pacific coast. He and his wife traveled together, were both wide awake, full of vim and snap, and usually woke up everybody with whom they came in contact. They were intensely devoted to their work, well mated, and pulled well in harness, with never a balk. They were emphatically live workers, understood their business thoroughly, and never failed to arouse the highest enthusiasm in Sunday School work wherever they went. It is doubtful which was most successful. Brother Wheeler was ordained to the ministry by the First Baptist Church of Portland, April, 17, 1889. He was put in charge of the Chapel Car Evangel; the first car sent out by the A. B. P. Society, and was with it until August 8, 1895, when he fell under it and was killed. His wife went East and is engaged in the Sunday School work there.

Several other sketches and photographs should have appeared in this volume but they could not be secured in time. The Author and the Publishing Committee made quite a number of unsuccessful efforts along this line, both by correspondence and otherwise, especially in Eastern, Middle and Southeastern Oregon. We shall continue these efforts for the second volume, for which we have several sketches and photographs already, and hope to secure more.

VI. Retrospective

In 1876 a new era dawned upon Oregon and the Northwest coast. The building of railroads gave new life and energy to many kinds of activities. The Oregon & California, The Oregon Railway & Navigation Company and the Northern Pacific railroads were penetrating southward and eastward and when they were completed and connection made with a network of roads east of the mountains, the changes were rapid and marvelous. Oregon contains over twice the area of the Empire state and the Columbia River basin. 500 miles from North to South and 900 miles from East to West is capable of sustaining 25,000,000 people. Here was a field of promise to those who sought homes. And what was the result? In a very short time the wilderness began to blossom as the rose, and towns and cities to spring up as by magic. And this progress continued. Eastern Oregon, Washington and Idaho teemed with the anxious settlers.

Among these were many Baptists, often scattered, sometimes in groups. An occasional minister came but not a tithe of the number demanded. The cry for help arose. The immigrants were poor, the laborers were few. Hence, the necessity for the Convention; for enlarged missionary effort; for cooperation with the A. B. H. M. Society. The scattered saints must be gathered. The field was nearly all missionary ground, hard to cultivate. There were no large salaries; there was no easy work, it was no place for drones or book-worms. Missionaries were wanted, such as were willing to spell the word "sacrifice" to its every letter, in whose lives "consecration" was so plainly written that all might read. Young and strong men were wanted to grow up with the country, and infix Baptist principles and sentiments in the community, and lay the foundation for the enlargement of Christ's Kingdom on this field. Such was the need that the organization of the Convention became a necessity. Although objections were made by some to the methods of work, yet the majority of the churches entered heartily into co-operation. And when the A. B. H. M. Society put \$2 to \$1 raised on the field, an increased efficiency was manifest.

Such was the situation. What was the prospect? "Much every way." Some glimmerings of light; some changeable clouds. The work was pushed and good was accomplished. Churches were organized, meetinghouses were built, Associations were formed, an interest in education was cultivated, benevolent work in general was stimulated and a forward movement given to every worthy activity. True, at first, some did not readily take hold of the work, because all did not "see eye to eye", but in their views and methods we should give equal sincerity and conscientiousness to all. Possibly, at first, some of the plans and methods were not fully understood, some features were new to some of the brethren; and some may have desired more directness in the work and a closer supervision by the churches. An apathy to calls for assistance may have arisen from regarding the control of the work as too remote from the churches and Associations.

Some modifications of the old plans were made and some new plans were adopted, which largely removed the objections and gradually the brethren became more united, the friction was fast disappearing, and no outside plan was generally placed before the churches to distract the attention; and notwithstanding the trials and conflicts, the mistakes and apparent failures, the churches, as a rule, neither forgot nor neglected their obligations to labor earnestly and zealously to maintain the truth, and to spread the good tidings as God in His providence seemed to indicate and opened the way. With all their weakness and imperfections, they strove to "walk worthy of the vocation wherewith they were called." Harmony and union were becoming more marked, old causes of strife were being avoided, new fields of labor and departments of usefulness were being opened, new plans and methods of work were being tested, and all were fast becoming one people for the advancement of the Redeemer's Kingdom.

But no slight friction arose from other circumstances, and the questions growing out of them. The influx of Railroads and other facilities for travel and commerce, caused a most remarkable growth of many of the cities of the Northwest coast, and the consequent filling up of the churches with members of cultivated and enlarged intellectual strength and power, and the demand was imperative in some of the more important fields, for men who could cope and keep pace with the best talent and intellect of the day. The contrast between these new men and some of the former ministers was soon apparent. Their inherent force, arising from prestige, talent, or energy, or all combined, soon pushed the former to the front, but unfortunately, some were lacking in tact, discretion, or common sense, and would sometimes make sneering and con-

temptuous remarks about the methods, or work, or opinions and beliefs of the pioneer Baptists, and many, not having the rounded periods and the flow of diction of brethren with better opportunities, had sufficient grace not to retort, whilst they could not avoid seeing themselves crowded into the back ground; their churches neglected or sneered at, if not calumniated; and their counsels and requests at the best, occupying only a subordinate position; and some began to grow somewhat jealous. And owing to ambitions on the one side, and jealousies on the other side, the dark clouds were most alarmingly conspicuous in 1885 and in 1886; and far seeing men who could read from cause to effect, clearly foresaw that unless there was some radical change, serious consequences to the denomination was only a question of time.

Side by side with this question, and close akin to it was another, which only intensified the dark coloring of the picture. As a rule, should young men be encouraged to seek ordination to the ministry, without first obtaining at least a seminary course of instruction. Some were understood to oppose such encouragement; others strenuously favored it. Looking at the numerous Baptist churches on the northwest coast which were organized and kept in a thriving condition until now by men with only a common school education, and some not having even this, and seeing a dozen fields today to one of 40 years ago, calling for the same class of men, the early Baptists could not endure such teaching without withholding their support from those who sanctioned or winked at it, whilst freely admitting that some of the early men preached but little, there were others who did a grand work, upon which the more cultivated are glad to build. The labors of such men as Hezekiah Johnson, Henry Sewell, Wm. Sperry, J. C. Richardson, G. W. Bond, S. Jenkins, David Hubbard, W. G. Miller, S. S. Martin, J. T. Huff, S. E. Stearns, C. C. Riley, J. G. Berkeley, W. E. McCutcheon, the Beavens, D. A. Lynch, Joab Powell, W. H. Pruett, A. J. Hunsaker, and many others were pointed to as having been, and still being a power in establishing Baptist principles in Oregon and Washington. And there were then, and still are, scores of fields on this northwest coast, that this class of men can fill, and fill them well. And when such men weep over the destitution of Zion, and their hearts burn for souls, they should be encouraged by every laudable means, and their call from God recognized. Even if they have inferior talents, or less culture, if called of God to do His work, and are full of zeal and the Holy Ghost, they will make His work a success upon His own appointed field. The brethren who contended for these views were not opposed to a liberal education where circumstances allowed or demanded it; they wanted both classes of men; they wanted men of good

general intelligence, good common sense, and unquestioned piety, to be equally recognized and encouraged as those who, in addition to these qualifications, have a school training. They would every one of them most heartily endorse the following statement of Rev. J. C. Baker:

"We have students at work on this field from Morgan Park, Shurtleff College, Lewisburg, Rochester, Hamilton, Newton, William Jewell, Colby, Spurgeon's College, and other schools. They are men of talent and culture. We have besides, men called and taught of God, who were educated in the common schools; who are the peers of their brethren; having talent and versatility, and success. We would like to add to both."

The following letter written by Rev. A. S. Coats, of Portland, in 1880, is a fair illustration of how one line of our Baptist labor was regarded at that time:

"The 36 church edifices owned by the Baptists of the North Pacific Coast are, as a rule, extremely modest structures, unadorned by mortgages, and not too good for daily use. They range in value from \$1000 to \$20-000. We have to thank God that no vaulting denominationalism has yet cursed the children with church debts contracted by the fathers. Whilst this is so, we sometimes wish the fathers had been a little more farsighted in securing eligible building sites, if they dare not have attempted to do more."

This modest and careful handling of resources was also apparent in other lines of work, as well as in buildings. Whilst it was true that extensive fields on every side were urgently calling for help, and our sympathies were wrought up to their extreme tension, yet sober judgment forbade the creation of heavy liabilities that would require years of rigid self-denial and hard labor to liquidate. Hence, while the missionary spirit was fully awakened, and yearning for development, it was thought better to push out our own talents, license our promising young men, and set them to work in these destitute fields. And many of them did excellent work. We contributed something for all the different lines of church work, but for missions, each member built largely "over against his own house." Hence there was unity, and the cause grew and prospered, even if occasionally some slight obstacle intervened and hindered a little. Even the trouble of 1885 was in the end a blessing; as the real difficulty lay more in the vastness and inconveniences of the field, and for full, effective work, geographical divisions were absolutely necessary. A closer concentration of labor resulted at once, and richer results immediately began to be manifest. Aside from this, there was really no serious trouble to affect the denomination during this decade. All were brethren. All could work. And were cordially willing for all to work. "Vaulting ambitions" had not yet come to the front; or at least they were not very prominent; the field

was large, and each had plenty of room; more than he could occupy. Denominational questions did not disturb us. Even the Landmark question caused no real discord; it took its turn with the other questions, and if we wished, at intervals it was fully discussed, and all were satisfied. And had this state of affairs continued, the probabilities are that all would yet be satisfied, and that all the after troubles from this cause would have been squelched in the bud. The outlook was at least hopeful. Solid foundations were being laid; good work was being done; fraternal concord prevailed; slowly but surely the cause of Christ was upheld; churches were being planted and nourished, and were steadily growing, an honor to the builders, and a glory to God, being filled with monuments of loving Grace, and the power of the Holy Ghost.

Explanatory Notes and Comments

Table No. 1. The churches are arranged alphabetically; their numbers as organized; their names as now known; former names are set in; a star (*) shows that the church is extinct; the figures 1, 2, 3, after a name mean two or more churches of the same name, but in different localities; the date is 1st., the month, 2nd., the day of the month, and 3d., the year; the man who led in the organization is the name given, though he may have had other help; the "Remarks" indicate the cause of the death of the church and the "Note" refers to something in connection with the church, found in the "explanations."

In 1859, the Corvallis Association paid Rev. J. C. Richardson \$25.25 for services rendered the Coast Fork church. The last record of that church.

Rev. Floyd Farrar came to Oregon from Virginia, in an early day, and preached some in the Rogue River and Umpqua valleys. In 1885, he settled near Lost River Gap, in Klamath county, but his poor health interfered much with his preaching.

February 10, 1877, the meetinghouse of the Albany church took fire, and though the flames were soon extinguished, the damage was about \$700. Much of the furniture, books, etc., were badly injured, among others, the book of Records; so that to that date they are very scattering; but a few items have been gathered from other sources.

Dr. R. C. Hill mostly bought and fitted up a building, secured a lot, and gave them to the church for a comfortable place of worship. The church had some revivals; at one 45 additions; 28 by baptism. The Sunday School numbered over 100; Mrs. Ada Mansfield the Superintendent. At the Association one year the Doctor entertained 75 guests, and at the noonday meal on Sunday, 100; and pastured their horses. No railroads then in Oregon. The church had a mission station seven miles distant, which culminated in the Oak Creek Church. In 1873, C. H. Mattoon was chosen pastor, and served the church until early in 1875, under appointment of the A. B. H. M. Society for nine months. He was followed by Rev. A. J. Hunsaker for a year. In 1878, the church sold its property and bought lots in a more eligible part of the city, and put up a new house costing about \$2780; but only the basement was finished, and meetings held there.

Table No. 2. The churches are arranged by numbers as organized, and the changes of each church are by periods. All the churches organized are counted, whether Associated or not, and without reference to re-organizations or changes of locality, so long as the church remained substantially the same, or its continuation. The sum of the constituent members of each church from 1844 to 1886, without reference to the date of its organization is 1260; which added to the aggregate gains by baptism and otherwise, from 1844 to 1886, (10,139) is 11,399. The aggregate losses from 1844 to 1886 were 7052, which added to the total membership in 1886, (4347), also equals 11,399; thus proving the above tables correct.

Table No. 3. In the first period each year is given; after that it is the Associational aggregates for the period. In the Ministers' columns, the first period gives the aggregate number each year; after that the average aggregate number for each period is given. The Umpqua Association terminated in 1876; the churches not extinct all going to other Associations. This table counts associated churches only; table No. 2 counts all; whether associated or not. Hence, they do not tally in aggregates.

The Scandinavians, counting the constituent members had, prior to 1886, ten baptisms, twenty received otherwise, and four losses, leaving a total of twenty-six. Other than this, and their meetinghouses, down to 1886, the Scandinavians and Germans give only scattering statistics, which are available to the Author. Also, the Chinese statistics are more or less mingled with those of the church having the mission in charge.

Table No. 4. The "Value" includes all property; buildings, lots, every thing, and is the value now; as estimated. Four churches built the second

time; the proceeds of an old building being usually put into the new one. Several churches put large improvements or additions to the first house. The Chinese chapel at Portland is counted with the expenses of the First Church. The Portland Scandinavian Baptist Church had property worth \$1700, seating 250. The Bethany German Baptist Church built a small house worth about \$300, seating about 200; but a parsonage and accompanying land was valued at \$1800. All these are included in the tables.

Table No. 5. Three licentiates came the first period. Of all who came or were licensed during the first period, C. H. Mattoon is the only Baptist now living in Oregon. Rev. C. C. Riley is living in Southern California. Of those who came in the second period, Rev. J. W. Osborn, Jr., and E. P. Waltz are left; and of those licensed or ordained, remaining in Oregon, and Baptists, are Revs. C. C. Sperry, J. C. Richardson, W. G. Miller. Of those coming in the third period none are left. Of those licensed or ordained there remains Revs. Willis Alden, A. J. Hunsaker, J. B. Jones, L. E. Henderson, C. P. Bailey, and James Darby. Of those coming in the fourth period, there remains, Revs. W. J. Crawford, A. M. Russell, Andrew Brown, G. T. Ellis, J. A. Slover; and of those licensed or ordained, Rev. W. H. Black. Of the aggregate number, some have left the State, or the denomination, and a large number of the licentiates have been ordained; and our Oregon churches have, from their own membership probably put 100 men on the field for a longer or a shorter time. "And their works do follow them."

And it may be well here to correct another impression that has been quite extensively promulgated of late. That our early Baptists were mostly from the South, and Southern policies and methods, Southern beliefs and practices substantially prevailed until Northern culture and education changed the order of things. Now the facts are; (1) Of ministerial strength and influence, at least, to 1886, 51 ministers came from the North, and 37 from the South; and this ratio would hold good through all the periods. Nor would it be much affected if those licensed and ordained here are counted. Hence, if this question was a factor in our religious work, the weight of talent and presumable influence was with the Northern ideas from the first. But (2) in our religious activities no such ideas ever came to light, unless from some chance extremist whose utterances would have had no weight. With our early Baptists, one very prominent thought was, "We are Brethren." Differences of views, and earnest discussions there were, but it was the question itself that was discussed; and whether the idea came from North, South, East, or West, of itself it cut little or no figure whatever.

Table No. 6. During the first and second periods, outside of the work of colporteurs, and that of the A. B. H. M. Society, the missionary and benevolent work was nearly all private volunteering, or done through the Association. So far as known, no separated, itemized account of any work of either individuals or churches, except Minute money, and the Missionary reports to Eastern Societies, was ever recorded, unless in a few private diaries. From a few of these about \$1500 have been gathered, and for much of the rest, the verbal reports of brethren and sisters contemporaneous with the times are responsible. Of course, as the work progressed; allusions, and reports multiplied in the Minutes. The most of the churches had Sunday Schools at least during the summer, but reports are meager, though much better success was realized along this line of work than was at first anticipated.

Foreign mission work was noticed mostly in Resolutions and Reports, and Home Missions also, the contributions being nearly altogether for Domestic missions, and but little attention practically given to the Eastern Societies, though an occasional collection was taken; and the interest increased quite rapidly after the Civil war. The Chinese work was an exception, it being considered in this book as Foreign Mission work; and the Chinese themselves sustaining mission work among their own people, both on the North Pacific Coast and in China, making their remittance direct, and not through the Societies, though they also contributed occasionally for the Societies' work. They were very liberal. Their tuition bills run from \$600 to \$1000 a year. It cost nearly \$2500 to fully establish the mission, but the First Baptist Church and its friends paid that. The A. B. P. contributions were mostly for S. E. supplies. The Educational collections were for the Oregon City or McMinnville schools. The "Sundry" column contains more or less of nearly every item of expense that can be mentioned. "Our expenses for the year are \$———" was often the statement of the Associational letter. Salaries, though small, were usually paid, but for a long time it was very largely paid with provisions or other necessities. But it was satisfactory.

Table No. 7. In the Missionary Reports, some were at the same time missionaries both of the Association and also of the H. M. Society. Some others labored more or less under appointment, but their Reports are not available. Much volunteer labor was performed of which no Report can be found. Collections were made to either or all as circumstances prompted, and no record kept. Of the Associational missionaries employed during the first period, only four made formal Reports. Revs. Vincent Snelling and William Sperry made only verbal Reports. These collections are gathered mostly from

the church records and private diaries. A subscription was taken in 1857 by the General Association for missionary work, but no work was done by the Association, and if any payment was made, there is nothing to show for it. After the second period, Reports are more regular and satisfactory in detail. The State Convention organized in 1868 had 94 life members in Oregon.

Table No. 7. The first W. B. F. M. Society organized in Oregon was by Mrs. J. C. Baker in 1876. The W. B. F. M. Society of the North Pacific Coast was organized in 1878. The Oregon W. B. F. M. Society was organized in 1882. Miss Minnie A. Buzzell was sent to China in 1884. The Foreign Mission collections of this table includes only that sent through the American Baptist Missionary Union of Boston. The W. B. F. M. Society's money was also included in that of the Missionary Union. Quite an amount, especially that from the Chinese was sent direct, by other agencies. Table No. 6, includes all; Foreign, Home, or Domestic. The W. B. F. M. Society of Oregon had 22 life members, who were also life members of the American Baptist Missionary Union of Boston.

Tables No. 9 and 10. The same missionary may have labored under two or more commissions, and also in two or more fields, altogether or otherwise, and with or without intervals between commissions or fields, or both. When the labor was partly in another period, the name whether minister or field is repeated, but not otherwise, and neither is numbered again. The items against the name are total aggregates, (except when name is repeated; then take the sum); taken from the H. M. Reports, and have nothing whatever to do with any other work no matter by whom or where. Collections were for, and these salaries were paid by the Society only. The time of labor is expressed in years and weeks with a dot between, and is actual labor reported. The year is when the work commenced, without regard to intervals or changes in its progress.

In the A. B. H. M. Reports a church and a church "and vic." are two fields, but in this table they are treated as one field only, the "vic." (vicinity) being simply mission stations, Sunday Schools, or destitute sections within reach of the church, and such were usually under the direction of the church; or the work done at least with its approval. These remarks will also apply to the fields, and the footings of both missionaries and fields must necessarily be the same. A few letters in some of the columns need explanation. A. or Asso. mean Association; Co. for county; D. for district; G. or Gen. is general or State missionary; a figure before either means one or two churches as part of the field. E. O. is Eastern Oregon; N. P. C. is the North Pacific Coast; and

P. C. includes California. With P. C. only one-third of the report is given to Oregon; one-third to California; and one-third to Washington, etc. With N. P. C. one-half is for Oregon, and one-half to Washington, Idaho, etc.

Statistics of the Chinese and Foreign churches are very imperfect, the data being difficult to make available. There are four Life Directors, and twenty-five Life Members of the A. B. H. M. Society in Oregon, if living.

For legacies, there had been sent from Salem: From Mrs. Hiden, \$50; from Deacon A. W. Kinney, \$210.12; from Mrs. Eliza Kinney, \$1000; and from Brother O. B. Skinner, of McMinnville, \$404.87. The W. B. H. M. Society, and the Y. P. Society of Oregon, were being organized, but not fully systematized for extensive work. Hence, reports from Eastern Societies are scanty. Yet the W. B. H. M. Society of the West credits Oregon in 1885 with \$55; and \$10 in 1886. But local reports give the women credit for over \$600, and the Y. P. Society for something over \$400, sent through the A. B. H. M. Society. The next Volume of these Annals will give more extended statements of the W. B. H. M. and the Y. P. work in Oregon.

Tables No. 11 and 12. Of the S. S. Missionaries or Colporteurs, Rev. J. C. Baker had the entire coast; Rev. T. Clay Neece labored mostly in Eastern Oregon; Rev. W. E. M. James labored some in the Willamette valley, and on the lower Columbia, but the most of his labors were in Western Washington; Rev. S. E. Stearns labored in Southern and Western Oregon until early in the 70s, when he went to Northeastern Oregon and Southeastern Washington and made that section his field of labor. The labors of Brethren D. T. Lenox, R. Cheadle, A. M. Cornelius, W. J. Laughary, and E. Russ were altogether in Western Oregon. There were six Life Managers, and twenty-one Life Members of the A. B. P. Society in Oregon.

McMinnville college has sold thirty-one and a half scholarships at \$500 each; total value, \$15,750. Of these, thirty-three were half scholarships; the others full scholarships. Sixteen half scholarships have been surrendered for the benefit of the college, and many of the others have changed hands.

It was thought that the table of areas and population would aid in showing the vast area of the State field with its needs, destitution, and manifold calls for help.

Statistical Tables--No. 1, Churches

No.	Name	County	Date of Or.	By Whom Organized	Remarks
105	Adams	Umatilla	4-26-'84	W. H. Pruett	.....
49	Albany	Linn	5-4-'67	R. C. Hill	.....
52	Alseya	Benton	7-26-'88	J. W. Osborn, Jr., etc.	Note Two efforts; note.
36	Amity	Yamhill	8-25-'88	G. C. Chandler	.....
112	Antelope	Jackson	8-17-'85	Jas. Hummer, etc.	.....
78	Asheford	Jackson	2-17-'77	A. Council	.....
79	Astoria	Clatsop	7-77	J. C. Baker	.....
33	Avery's Butte	Linn	9-7-'56	William Sperry, etc.	Removals.
71	Baker City 1st	Baker	12-8-'74	L. J. Doofie	Deaths and removals.
N. 13	Beaverton	Washington	4-27-'84	C. W. Rees	.....
1 G	Bethany, German	Washington	6-22-'79	F. W. Schaeffke	.....
N. 9	Cedar Mills	Clackamas	4--'72	John Rexford	Removals and neglect.
72	Bethel (1)	Coos	12-8-'74	J. C. Richardson	Neglect.
	Bethel (2)				
	Bethel (3)				
92	Coquille City	Baker	2-26-'81	E. P. Waltz	.....
	North Powder.				
96	Bethel (4)	Multnomah	4-30-'82	D. L. McClain	.....
19	Gresham.	Linn	11-16-'53	Vincent Snelling, etc.	.....
	Brownsville				
N. 14	Pleasant Butte	Coos	7-20-'84	F. E. Scofield	Removals and deaths.
86	Burton Prairie	Morrow	3-8-'79	W. H. Pruett	Removals and deaths.
44	Butter Creek	Douglas	10-5-'65	J. C. Richardson	.....
	Calapoua				
	Oakland.				
N. 10	Camp Creek	Lane	'76	J. H. Whitmore, etc.	Disbanded.
	Mo hawk				
59	Carlton	Yamhill	5-21-'70	D. A. Lynch	.....
N. 11	North Yamhill (2)	Columbia	Spring '81	W. E. M. James	Neglect.
15	Cedar Hill	Central--(See Pilgrims Home)	5-28-'53	J. S. Reed	.....
	Central Point	Jackson			
	Table Rock				
121	Chehalum Valley	Yamhill	10-23-'76	W. E. McCutcheon, etc.	.....
	Newberg.				
1 ch.	Chinese, Portland	Multnomah	10-15-'74	1st Bapt. Ch., Portland	Deaths and neglect.
18	Clackamas	Clackamas	11-5-'83	D. Hubbard, etc.	Deaths and removals.
5	Clatsop Plains	Clatsop	3-19-'48	Ezra Fisher	Reorganized as Highland.
31	Clear Creek	Clackamas	5-25-'56	Thomas Taylor	.....
	Highland.				
N. 3	Coast Fork	Lane	Jesse B. Jones	Disolved; neglect; note.
11	Corvallis	Benton	12-25-'51	R. C. Hill, etc.	Four efforts.

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No.	Name	County	Date of Or.	By Whom Organized	Remarks.
47	Cove	Union	2-17-'67	W. P. Koger
37	Dallas	Polk	10-16-'58	C. C. Riley, etc.	.....
58	Damascus	Clackamas	5-8-'70	S. E. Stearns	Neglect.
73	Day's Creek	Douglas	12-22-'75	S. S. Martin, etc.	Neglect.
111	Dayton	Yamhill	6-16-'85	G. J. Burchett	.....
16	Deer Creek	Douglas	7-24-'53	Ezra Fisher	.....
94	Dora	Coos	9-17-'81	C. P. Bailey	Removals.
34	Eagle Creek	Clackamas	5-4-'57	Thomas Taylor	Neglect and loose teaching.
122	Elgin	Union	11-4-'86	G. T. Ellis	Nos. 60 and 90 united at Elgin.
13	Eugene	Lane	5-1-'52	Vincent Snelling, etc.	.....
80	Willamette Forks	Douglas	5-8-'77	S. S. Martin, etc.	.....
12	Fair Oaks	Washington	5-22-'52	William Porter, etc.	.....
113	Forest Grove	Washington	5-22-'52	.....	.....
93	West Tualatin	Gilliam	10-4-'85	C. P. Bailey, etc.	.....
93	Fossil	Sherman	4-2-'81	Self-organized	.....
7	Friendship	Marion	2-4-'50	R. Cheadle	.....
	Merco.				.....
	French Prairie				.....
	Adirata				.....
102	Gervais.	Douglas	11-16-'83	C. P. Bailey	.....
25	Gardner	Linn	Fall of '54	R. C. Hill, etc.	Went to Albany.
66	Good Hope	Lake	4-12-'73	J. D. Bonner	.....
82	Goose Lake 1st	Lake	5-18-'78	J. E. Henderson, etc.	.....
119	Goose Lake 2d	Josephine	7-17-'86	E. E. Stearns, etc.	.....
118	Grant's Pass	Baker	5-1-'86	E. F. Walz, etc.	.....
	Haines				.....
	Mountain View				.....
63	Halsey	Linn	11-22-'71	E. Curtis, etc.	.....
87	Helix	Umatilla	3-9-'79	D. F. Brooks, etc.	.....
74	Pleasant Valley	Morrow	2-20-'76	D. P. Brooks, etc.	.....
103	Heppner	Washington	3-2-'84	C. W. Rees	.....
116	Hillsboro	Morrow	2-28-'86	Self-organized	.....
48	Idea	Josephine	3-3-'67	John Rexford	Neglect.
54	Illinois Valley	Polk	4-25-'69	J. W. Osborn, Sr. and Jr.	.....
	Independence				.....
	Antioch				.....
60	Indian Creek	Union	6-11-'70	W. P. Koger, etc.	Went to Elgin.
97	Kinsley	Wasco	9-25-'82	T. J. Harper, etc.	Removals.
2	Lacrole	Polk	7-18-'46	Vincent Snelling	.....
	Crowley.				.....
68	LaGrande	Union	11-22-'73	L. J. Boothe, etc.	.....
	Liberty (5)				.....
115	Langel's Valley	Klamath	12-12-'85	J. B. Griffith	.....
95	Haynesville.				.....
	Lakeview	Lake	3-18-'81	L. E. Henderson	.....
10	Lebanon	Marron	5-17-'51	R. Cheadle	Went to Stayton.
	Sublimity				.....

	Name	County	Date of Or.	By Whom Organized	Remarks
17	Liberty (1)	Linn	10-3-'53	Joab Powell, etc.	Neglect.
35	Liberty (2)	Lane	Spring '58	K. D. Gray	Three or four efforts.
N. 5	Liberty (3)	Lane	6—'67	J. W. Osborn, Jr., etc.	Neglect; three or four baptized.
51	Liberty (4)	Clackamas	7-9-'67	J. D. South	Removals.
114	Liberty (6)	Crook	11-17-'85	C. P. Bailey, etc.	.....
100	Bridge Creek	Josephine	7-7-'83	Thomas Moore	Disbanded.
43	Looking Glass	Douglas	10-10-'63	G. W. Bond, etc.	*Two efforts.
107	Lost River Gap	Klamath	10-12-'84	J. B. Griffith	.....
20	Macdonnie	Folk	4-1-'54	John Rexford, etc.	Went to Laclede.
85	Macdonnie	Coos	2-15-'79	Willis Alden, etc.	.....
89	Marshfield	Coos	11-28-'79	C. P. Bailey, etc.	.....
104	Maryville	Gilliam	4-20-'84	S. B. Phillips	.....
50	McMinnville	Yamhill	5-11-'67	J. W. Osborn, Sr. and Jr.	S. S. started in '68 by G. C. C.
	Meadows	Umatilla	7-.'-'77	W. H. Pruett, etc.	.....
110	Medford	Jackson	6-7-'85	A. M. Russell, etc.	.....
9	Medford	Clackamas	Fall '50	R. Cheadle	Spiritualism.
81	Mountain Valley	Umatilla	3-31-'78	W. H. Pruett	.....
77	Mount Olive	Washington	6-3-'76	D. A. Lynch	.....
76	Mount Olivet	Coos	5-14-'76	C. P. Bailey	.....
	Sunnet.				.....
28	Mount Pleasant	Washington	Early '56	John Rexford	Neglect.
53	Mount Salem	Josephine	12-2-'68	John Rexford	Removals.
101	Mount Tabor	Multnomah	9-22-'83	G. J. Burdett	.....
24	Mount Zion (1)	Lane	10-14-'54	R. D. Gray, etc.	Three or four efforts; still an inviting field.
N. 4	Mount Zion (2)	Jackson	.....	W. G. Miller, etc.	Neglect.
N. 6	Mount Zion (3)	Umatilla	Early '69	A. Lend	Neglect.
109	Mount Zion (4)	Douglas	4-19-'85	G. W. Black	.....
91	Myrtle Creek	Douglas	5-7-'81	W. G. Miller	.....
84	New Hope	Pacific	12-23-'76	A. D. Mannon	.....
32	Klam's Valley	Pacific	8-23-'56	R. C. Hill	Internal trouble.
69	North Palestine	Linn	Early '56	J. G. Berkeley, etc.	.....
29	North Santiam	Linn	12-13-'73	J. W. Osborn, Jr., etc.	Neglect.
N. 15	Oak Creek	Wasco	***'84	S. B. Phillips	.....
106	Oak Grove	Douglas	4-26-'84	J. C. Richards	.....
4	Oregon City	Clackamas	7-4-'47	Vincent Snelling	.....
117	Paisley	Lake	4-22-'86	W. E. Adams	.....
23	Palestine	Lane	10-10-'54	R. D. Gray	Removals; deaths.
90	Peaceful Home	Union	4-4-'80	I. F. Waver	Went to Elgin.
75	Pendleton	Umatilla	4-2-'76	W. H. Pruett, etc.	.....
21	Pilgrim's Home	Benton	6-8-'54	Self-organized	Removals.
64	Pioneer (1)	Umatilla	4-27-'72	D. P. Brooks
	Pilot Rock.			
83	Pioneer (2).	Coos	10-12-'78	C. P. Bailey

STATISTICAL TABLES

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No.	Name.	County.	Date of Or.	By Whom Organized	Remarks.
N. 12	Pleasant Hill		5-...-'82	J. C. Canterbury
30	Fishtrap	Linn	4-27-'56	J. D. South	Deaths; neglect.
26	Pleasant Valley (1)	Multnomah	5-6-'55	W. F. Boyakin, etc.	Re-organized, S. Cornelius, 1860.
88	Portland 1st	Multnomah	5-22-'79	A Council	.....
1 Se.	Portland 2d	Multnomah	1-1-'84	G. Lilleroth	.....
N. 2	Portland Seand.	Multnomah	1-1-'84	Ezra Fisher	.....
61	Powell's Valley	Linn	11-1-'70	G. W. Wamouth	.....
67	Prairie Precinct	Crook	4-15-'73	R. C. Hill	.....
14	Prineville	Linn	4-9-'53	J. G. Berkley	.....
40	Ridgels	Douglas	11-23-'62	Thomas Stephens	.....
40	Robert's Creek	Douglas	12-26-'74	Joseph Ritter	Several efforts; neglect.
39	Salem 1st	Marion	12-26-'59	Self-organized.	Note.
6	Saniam	Linn	12-26-'59	H. Johnson	Removals.
99	Schutler's Flat	Gilliam	4-22-'83	C. W. Rees	Removals; neglect.
38	Seio	Linn	8-28-'59	Joab Powell, etc.	.....
8	Shiloh	Marion	8-31-'50	Vincent Snelling	.....
45	Turner		11-12-'65	J. C. Richardson	.....
62	Springfield	Lane	11-14-'71	W. D. Meadows	Two efforts.
65	McKinzeys Fork	Polk	10-13-'72	William Jeter, etc.	Neglect.
98	Summerville	Marion	4-17-'83	E. F. Waltz	Internal troubles.
27	Sylvania	Washington	2-17-'66	R. Weston, etc.	.....
56	The Dalles 1st	Wasco	6-19-'69	E. Fisher, etc.	.....
57	Talent	Jackson	3-19-'70	Joseph Ritter	.....
22	Wagner's Creek	Polk	7-15-'54	C. C. Riley, etc.	.....
108	Union (2)	Union	3-21-'85	I. J. Boothe	Neglect.
N. 16	Vesper, Seand.	Columbia	10-...-'85	Knut Nelson	Several efforts under different names.
41	Waldo Hills	Marion	...-'62	W. S. Wilmot	.....
N. 17	Walvorton		5-...-'86	Stephen Riley	Neglect; unassociated.
42	Washington Butte	Crook	3-25-'83	Jacob Powell, etc.	Neglect; several efforts.
46	Well Springs	Gilliam	3-19-'66	C. W. Rees	Neglect.
1	Weston	Umatilla	5-25-'44	J. Cummings, etc.	.....
120	West Union	Washington	9-19-'86	Self-organized	Neglect.
55	Williams' Creek	Josephine	6-8-'69	J. A. Slover	.....
N. 7	Willaville	Baker	2-20-'69	I. J. Boothe, etc.	.....
3	Woodland	Washington	7-18-'46	H. Sewell, etc.	Neglect.
	Yamhill	Yamhill	5-22-'70	Vincent Snelling, etc.	.....
N. 8	McMinnville	Douglas		G. S. Martin, etc.	Neglect
	Yoncalla				Neglect

No. 2—Church Membership

No.	First Period			Second Period			Third Period			Fourth Period			Aggregates		
	Org	Bap.	OTH.	Loss	Tot'l	Bap.	OTH.	Loss	Tot'l	Bap.	OTH.	Loss	Tot'l	Bap.	OTH.
1	7	31	34	47	25	15	14	27	27	16	3	25	43	5	64
2	8	65	53	40	86	32	40	70	70	21	16	64	38	5	56
3	4	22	29	19	36	26	38	29	71	36	23	104	36	70	166
4	7	25	34	36	30	17	13	23	57	58	23	48	33	52	133
5	6	39	47	53	3	1	1	14	26	36	44	37	61	64	139
6	5	10	23	9	29	43	27	42	57	14	25	56	21	19	155
7	5	29	27	31	32	4	16	27	25	15	22	36	20	32	173
8	7	8	12	2	10	13	35	22	49	9	36	23	5	20	93
9	5	3	2	2	10	13	21	89	32	1	23	12	19	25	48
10	8	52	48	8	100	2	21	37	17	3	24	35	7	36	88
11	11	10	18	8	31	8	21	37	17	4	24	35	10	21	56
12	7	2	6	3	15	2	8	24	15	29	87	68	100	19	136
13	19	44	45	25	83	60	43	82	105	126	41	131	100	77	236
14	12	7	7	19	19	5	11	20	15	8	15	13	125	43	172
15	4	.....	.....	.....	4	19	20	57	43	50	26	64	35	28	87
16	10	9	4	2	21	36	20	20	20	7	14	20	18	32	78
17	11	11	9	11	20	7	18	16	18	120	69	122	17	45	112
18	31	11	34	18	58	46	35	61	78	14	69	122	145	53	24
19	4	5	17	3	23	10	4	19	18	7	14	20	17	91	30
20	4	3	4	3	13	18	17	8	27	66	122	145	140	53	149
21	14	12	28	8	46	11	9	34	13	11	9	34	13	41	140
22	7	3	16	2	25	25	40	48	7	55	14	53	63	23	81
23	5	3	1	1	11	38	25	40	48	46	35	65	64	41	164
24	4	2	1	1	11	11	14	18	18	21	27	32	23	6	154
25	4	1	1	1	11	11	14	18	18	1	6	10	10	1	82
26	10	3	3	2	11	5	5	5	14	114	128	78	210	1	68
27	6	2	2	2	6	5	4	5	14	6	6	10	10	23	154
28	4	1	1	1	11	11	14	18	18	21	27	32	23	6	82
29	8	20	10	6	32	21	17	19	25	238	326	306	468	1	154
30	6	6	6	6	6	11	9	2	24	1	1	5	20	1	43
31	19	.....	.....	.....	19	21	17	19	25	17	36	39	38	28	39
Totals	271	422	510	324	879	480	520	816	993	764	643	1141	1181	858	849
Notes	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals	271	422	510	324	879	480	520	816	993	764	643	1141	1181	858	849
Aggregates	252	252	252	3785	252	252	252	3785	252	252	252	3785	252	252	3785

Second Period						Third Period				Fourth Period				Aggregates		
No.	Or.	B	O	L	Tot.	B	O	L	Tot.	B	O	L	Tot.	B	O	L
32	25	48	71	57	87	34	20	126	15	42	24	23	58	124	115	206
33	13	24	14	31	200				20					24	14	51
34	5	6	5	1	15									6	5	16
35	6		2	3	5				5	17	11	14	19	17	13	17
36	12	7	2	2	19	34	37	46	44	45	32	42	79	86	71	90
37	17	3	19	21	18	8	27	24	29	27	17	25	48	38	63	70
38	11	19	29	29	30	28	59	77	40	55	27	39	83	102	115	145
39	8	14	42	19	45	85	97	137	90	152	118	135	225	251	257	291
40	11		8	4	15	4	7	11	15			5	10	4	15	20
41	6	4	15	5	20	1	4	13	12	8	3	6	17	13	22	24
42	6		2		8	5	13	2	24					6	15	26
43	10	1	1		12				12	51	30	46	47	52	31	46
44	8				8	42	53	50	53	9	29	66	25	51	82	116
45	5	8	3		16	39	32	50	37	23	31	42	49	70	66	92
46	10				10	13	79	63	39	32	28	42	57	45	107	105
Notes	13				13											13
Totals	975	614	733	988	1334	1057	1071	1740	1616	1319	1199	1782	2249	3412	3513	5113

Third Period					Fourth Period				Aggregates				
No.	Or.	B	O	L	Tot.	B	O	L	Tot.	B	O	L	
47		12	3	30	26	19		4	9	14	3	34	35
48		4	9	19	27	5					9	19	32
49		10	50	119	125	54	59	55	76	92	109	174	201
50		16	15	36	29	38	106	90	100	134	121	126	129
51		4	6	3	1	12					6	3	13
52		7	4	7	7	11					4	7	18
53		7	8	39	41	13					8	39	54
54		6	19	27	31	21	22	35	23	55	41	62	54
55		7	22	27	33	23	24	15	34	28	46	42	67
56		15	18	27	23	37	11	30	51	27	29	57	74
57		9		23	8	24	24	16	29	35	24	39	37
58		8	8	21	17	20	5	22	21	26	13	43	38
59		6	53	2	3	58	56	16	60	70	109	18	63
60		7	2	8	4	13	15	32	36	24	17	40	40
61		8		3		11					3	11	
62		5	9	12	2	24		1	6	19	9	13	8
63		19	4	21	11	33	16	21	38	32	20	42	49
64		9	1	8	4	15	24	6	32	13	25	15	36
65		13	22	10	8	37	14	13	22	42	36	23	30
66		5	12	17	5	29	37	18	37	47	49	35	42
67		14		10	2	22	19	51	35	57	19	61	37
68		7	2	2	1	10	8	25	9	34	10	27	10
69		19	7	26	5	47	66	32	67	78	73	58	72
70		7				41	14	23	39	41	14	23	
71		9	4	13	5	21	21	45	24	58	25	58	34
72		8	3	4	3	12	7	11	17	13	10	15	20
73		10		14		24			15	5		14	19
74		5	2	1		8	10	6	14	10	12	7	14
75		6				6	36	61	63	40	36	61	63
76		6				7	38	17	45	17	38	18	45
77		6				9	41	43	80	13	41	46	80
Notes		57	9	20	26	60					9	20	86
Totals		1559	1349	1625	2187	2346	2019	1878	2757	3271	4404	4746	6647

Fourth Period						Fourth Period					
No.	Org.	B	O	L	Tot.	No.	Org.	B	O	L	Tot.
78.	8	13	35	18	38	104.	11	4	9	3	21
79.	10	..	10	12	8	105.	10	8	8	2	24
80.	8	46	22	45	31	106.	13	3	6	2	20
81.	8	5	11	18	6	107.	9	..	5	..	14
82.	6	23	20	28	21	108.	5	1	3	..	9
83.	5	44	29	46	32	109.	14	..	1	..	15
84.	4	9	33	11	35	110.	10	1	10	..	21
85.	5	27	35	19	48	111.	11	..	6	..	17
86.	14	2	5	1	20	112.	11	..	..	..	11
87.	7	7	9	3	20	113.	5	2	..	..	7
88.	23	75	108	43	163	114.	14	..	23	3	34
89.	4	19	17	18	22	115.	9	..	..	..	9
90.	5	1	6	4	8	116.	8	5	..	..	13
91.	20	..	8	23	5	117.	6	..	..	..	6
92.	9	..	4	2	11	118.	13	..	2	..	15
93.	8	5	15	3	25	119.	10	2	..	..	12
94.	7	17	16	17	23	120.	13	4	10	11	16
95.	6	11	16	2	31	121.	23	..	..	..	23
96.	13	8	7	5	23	122.	11	..	..	..	11
97.	7	12	12	6	25	Notes.	59	17	20	27	69
98.	6	1	4	1	10						
99.	5	19	17	9	32	Total.	492	409	580	405	1076
100.	4	..	..	..	4	Aggregates.	2623	2428	2458	3162	4347
101.	17	17	22	12	44		1260	4813	5326	7052	4347
102.	10	1	12	9	14						
103.	8	..	4	2	10						

No. 3—Associational Aggregates

Periods, Churches, Membership and Association

		Gain				Loss			Ministers	
Year		Ch.	Mem	Bap	Oth	Ch.	Mem	Tot.	Lic	Ord
First Period	1848	5	33	30	39	..	15	87	1	.5
	1849	No	sess	ion.	..	..	..	..	..	..
	1850	1	6	5	20	..	14	104	2	6
	1851	3	20	5	29	..	18	140	2	11
	1852	3	19	21	39	1	43	176	4	21
	1853	2	31	14	58	1	34	245	5	31
	1854	4	33	109	111	..	56	442	7	32
	1855	6	46	123	122	..	59	674	9	31
	1856	4	30	113	116	..	102	831	11	31
Sec. Per.	44-56	28	218	420	534	2	341	831	11	31
	1	32	254	106	159	23	112	207	2.3	10.5
	2	11	297	131	124	6	408	144	1.8	4.2
	3	10	510	366	451	2	586	741	5.5	12.1
	4	5	98	11	12	..	27	94	1.0	2.8
	56-66	58	959	614	746	81	1133	1186	10.6	29.0
	46-66	58	1177	1034	1280	33	1474	1186	9	34.
	1	5	251	338	408	3	461	536	1.9	9.2
Third Period	2	11	321	238	306	2	427	438	1.9	4.9
	3	10	880	687	608	8	1284	891	1.7	8.7
	4	7	114	39	114	4	300	67	1.6	2.7
	5	7	54	38	153	4	183	62	1.0	4.2
	6	1	5	12	17	..	5	29	..	2.0
	7	8	80	11	17	..	22	86	2.6	3.0
	66-76	46	1705	1363	1623	21	2582	2109	15.8	35.6
	44-78	104	2882	2397	2903	54	4056	2109	33	43
Fourth Period	1	10	659	638	836	8	959	174	1.3	10.6
	2	12	552	467	400	5	714	705	1.4	11.6
	3	3	956	888	665	2	1204	1305	4.1	15.6
	5	5	107	124	134	2	215	150	1.0	3.0
	6	3	47	71	54	..	67	105	..	2.0
	7	5	104	115	170	1	169	220	2.2	4.5
	8	5	124	71	140	..	124	211	2.0	3.0
	9	9	108	52	99	1	50	209	1.0	3.0
	10	2	56	6	2	..	3	61	1.0	1.0
	76-86	54	2713	2432	2500	19	3505	4140	13.0	54.3
	44-86	158	5595	4829	5403	73	7561	4140	18	46

No. 4—Meetinghouses

							Aided by A. H. B. M.		Parsonages			
Year	A.	N.	Cost	Seat	Value	N.	Gift	N.	Loan	N.	Cost	
1st Period	1848	1	1	\$ 500	150	Sold	..	..	..	..	..
	1852	1	1	1,200	250	Crushed	..	..	..	..	..
	1853	1	1	1,500	250	\$ 1,000	..	..	..	..	..
	1855	1	2	1,800	400	Sold	..	..	..	..	..
	1856	1	1	1,200	350	Sold	..	..	..	..	..
	44-56	1	6	\$ 6,200	1,400	\$ 1,000	..	..	..	..	..
2d Per.		1	3	\$ 22,700	925	\$ 1,500	..	..	..	..	..
		2	1	1,500	250	Sold	..	..	..	..	..
		3	5	6,000	1,100	2,750	..	..	..	..	..
	56-66		9	\$ 29,200	2,275	\$ 4,250	..	..	..	..	..
	44-66		15	35,400	3,675	5,250	..	..	..	..	..
		1	3	\$ 11,950	1,250	\$ 3,600	..	..	..	4	\$ 6,668
3d Per.		2	3	3,450	750	3,200	..	..	..	..	..
		3	5	7,000	1,550	6,200	..	..	..	..	..
		4	1	2,000	275	2,000	..	..	..	..	..
	66-76		12	\$ 24,400	3,825	15,000	..	..	..	4	\$ 6,668
	44-76		27	59,800	7,500	20,250	..	..	..	4	6,668
		1	6	\$ 21,700	1,800	\$21,000	3	\$ 857	3	\$1375	1	\$ 1,931
4th Period		2	7	8,810	1,625	6,900	2	550	..	..	..
		3	8	11,775	2,125	15,500	2	550	1	400	1	700
		5	5	9,900	1,325	11,200	1	500	2	4,000
		7	2	4,400	500	4,500	2	750
		8	3	7,000	1,000	10,500	1	500	1	500
	76-86		31	\$163,585	8,375	\$69,600	11	\$3707	5	\$2275	4	\$ 6,331
44-86		58	223,385	15,875	89,350	11	3707	5	2275	8	12,999	

No. 5—Increase of Ministers

Period	Came Ordained	Licensed in Ore.	Ord in Ore.	Both Lic. & Ord.	Now Rep.in Ore.
1	28	11	..	..	1
2	13	31	14	14	4
3	16	40	27	27	5
4	31	8	14	8	5

No. 6—Periodic Contributions—By Associations

Period and Association	F. M.	H. M.	A. B. P.	Ed.	Sundry	Salary	Total	S. S. E.	B.	Col.
I—WILLAMETTE ASSOCIATION—1844 to 1886										
1.....	\$1,954.85	\$193.10	\$4,000.00	\$435.25	\$3,405.00	\$9,795.10	414	2	20.00	
2.....	37.00	2,867.28	104.62	308.10	3,252.60	8,147.48	456	2	20.00	
3.....	2,321.70	2,867.21	104.62	1,382.79	22,600.00	28,719.32	1,507	26	757.59	
4.....	11,284.83	14,320.57	161.24	11,283.80	50,988.50	90,355.89	10,640	279	3,654.58	
Totals.....	\$13,645.63	\$20,918.71	\$48,996	\$6,831.25	\$13,419.94	\$82,243.30	\$137,017.79	13,017	307	\$4,432.07
II—COWALLIS ASSOCIATION—1856 to 1886										
1.....	\$762.45	\$75.10	\$4,000.00	\$270.55	\$225.00	\$1,333.10	60	1	13.00	
2.....	15.00	1,323.12	43.00	272.10	1,564.92	3,233.14	368	1	13.00	
3.....	520.26	2,976.59	86.45	637.00	14,725.56	20,117.86	686	6	326.85	
Totals.....	\$536.26	\$5,067.16	\$204.55	\$1,172.00	\$1,179.65	\$16,515.48	\$24,674.10	1,134	7	\$339.85
III—CENTRAL ASSOCIATION—1857 to 1886										
1.....	\$437.18	\$115.00	\$4,751.98	\$513.40	\$4,232.00	\$10,129.91	362	31	118.25	
2.....	50.35	1,412.79	147.11	563.00	6,237.00	39,607.55	2,153	31	118.25	
3.....	76.75	8,611.26	56.66	1,323.34	24,797.95	39,607.55	2,153	31	118.25	
4.....	\$3,640.49	\$10,461.23	\$318.77	\$2,208.74	\$35,296.95	\$58,174.41	2,515	101	\$1,317.23	
Totals.....	\$112.99	\$.....	\$.....	\$69.61	\$100.00	\$282.60	325	2	13.00	
2.....	22.15	498.07	780.10	207.30	780.10	1,507.62	345	5	13.00	
3.....	22.15	611.06	.....	276.91	\$80.10	1,780.22	670	7	13.00	
V—MOUNT PLEASANT ASSOCIATION—1867 to 1886										
1.....	\$345.00	\$86.86	\$317.50	\$80.00	\$628.00	\$1,051.00	1,115	12	\$378.10	
2.....	567.10	1,858.89	86.86	348.51	3,563.00	6,732.86	1,115	12	\$378.10	
Totals.....	\$567.10	\$2,204.89	\$86.86	\$428.51	\$4,188.00	\$7,793.86	1,115	12	\$378.10	
VI—EASTERN ASSOCIATION OF CALIFORNIA AND OREGON—1873 to 1886										
1.....	\$1,079.53	\$1,079.53	\$.....	\$5.00	\$100.00	\$1,184.53	.....	.....	.....
2.....	36.00	1,061.05	.....	81.00	\$1,450.00	\$2,692.58	.....	.....	.....
Totals.....	\$36.00	\$2,140.58	.....	\$86.00	\$1,550.00	\$3,812.58	.....	.....	.....
VII—GRAND RONDE ASSOCIATION—1874 to 1886										
1.....	\$1.50	\$40.00	\$200.00	\$43.75	\$309.60	\$354.85	163	.....	\$30.00	
2.....	251.85	1,340.02	40.00	107.35	1,500.00	3,439.22	477	.....	\$69.50	
Totals.....	\$251.85	\$1,341.52	\$40.00	\$151.10	\$1,809.60	\$3,794.07	640	.....	\$99.50	
VIII—ROGUE RIVER ASSOCIATION—1876 to 1886										
1.....	\$209.58	\$1,009.51	\$.....	\$50.78	\$1,500.00	\$2,769.87	615	41	\$68.32	
2.....	42.25	1,079.95	.....	60.25	\$1,908.00	\$3,090.45	113	.....	\$10.00	
Totals.....	\$42.25	\$1,079.95	.....	\$60.25	\$1,908.00	\$3,090.45	113	.....	\$10.00	
IX—MIDDLE OREGON ASSOCIATION—1883 to 1886										
1.....	\$6.80	\$12.85	\$22.50	\$9.50	\$200.00	\$251.65	30	.....	\$3.30	
Totals.....	\$6.80	\$12.85	\$22.50	\$9.50	\$200.00	\$251.65	30	.....	\$3.30	
X—COLUMBIA RIVER ASSOCIATION—1844 to 1886										
1.....	\$18,957.11	\$4,847.46	\$1,109.14	\$17,871.38	\$147,092.43	\$243,169.00	19,849	475	\$6,661.37	
Totals.....	\$18,957.11	\$4,847.46	\$1,109.14	\$17,871.38	\$147,092.43	\$243,169.00	19,849	475	\$6,661.37	
Grand totals—Convention Aggregates—										
1.....	\$2,815.75	\$50.00	\$56.00	\$198.25	\$428.50	\$78.50	478	.....	\$5.04	
2.....	\$2,815.75	\$941.60	\$56.00	\$1,521.15	\$1,442.65	\$5,582.75	440	.....	\$104.25	
Totals.....	\$28.00	\$15.00	\$26.00	\$184.50	\$950.00	\$1,203.50	185	.....	.....
Scandinavian—1884 to 1886.....	\$65.50	\$518.78	\$.....	\$.....	\$450.00	\$1,034.28	.....	.....	.....

No. 7—Associational and Convention Missions

WILLAMETTE ASSOCIATION—1844 to 1886

Per.	Mis.	Fel.	Miles	yr-wk	B	O	Ch	Col	Missionaries	Funds
1	4	3	1,005	2,20	68				R. D. Gray, C. C. Riley, G. W. Bond, T. Taylor.	U. W. I. C. W. I. Lam Co., Clk. Co.
2	3	3	4,735	2,44	21	9			Thomas Taylor, R. Weston, J. C. Richardson.	W. I. Assn., Clk. Co., U. W. I.
4	1	1	..	..	..	1				
Totals	7	6	57,30	5,25	89	9			\$2,140.90	

CORVALLIS ASSOCIATION—1856 to 1886

3	4	1	2,448	1,12	24	25			\$ 607.75	J. C. Richardson, W. Miller, S. Jenkins, S. Martin	Corvallis Association.
4	1	1	2,788	1,23	23				345.50	C. P. Bailey.	Corvallis Association.
Totals	5	1	5,231	2,12	47	25			\$ 953.25	\$ 13,00	

CENTRAL ASSOCIATION—1857 to 1886

3	2	1	3,117	1,39	33	5			\$ 306.82	44.59 J. W. Osborn, A. J. Hunsaker.	Central Association.
4	1	1	1,062	9	5				\$ 408.87	48.00 F. M. Long.	Eastern Oregon.
Totals	3	2	4,179	1,48	38	5			\$ 710.69	\$ 92.59	

UMPOVA ASSOCIATION 1863 to 1876

3	4	1	3,858	1,13	21	10			\$ 205.25	J. Richardson, W. Jeter, S. E. Stearns, J. Ritter.	Umpqua and Rogue R. Valleys.
4	1	1	1,062	4	2				\$ 171.05	J. A. Stover.	Umpqua and Rogue R. Valleys.
Totals	5	2	3,858	1,13	25	2			\$ 376.30	\$	

MOUNT PLEASANT ASSN.—1868 to 1886

3	4	1	3,815	.48	15	52			\$ 433.75	W. Pruett, E. Lile, G. W. Chaney, D. P. Brooks.	Mt. Pleasant Assn.
4	1	1	500	.26	25				\$ 50.50	W. H. Bradford.	Mt. Pleasant Assn.
Totals	5	1	4,315	1.22	15	52			\$ 484.25	\$	

EASTERN ASSN OF CALIFORNIA AND OREGON—1873 to 1886

3	1	1	1,247	.18	1	13			\$ 282.00	C. W. Rees.	Eastern Assn., California and Ore.
4	5	1	14,608	4.17	86	108			\$ 2,112.08	H. M. Henderson, L. E. Henderson, J. D. Bonner.	Eastern Assn., Cal. and Ore.
Totals	6	1	15,855	4.35	87	121			\$ 2,394.08	G. W. Reynolds, W. E. Adams.	

GRAND RONDE ASSN.—174 to 1886

3	4	1	2,138	.41	2	2			\$ 128.35	B. H. Jairs, L. J. Booth, H. Weber, H. Willoughby.	Grand Ronde Assn.
4	3	1	1,680	1.34	7	7			\$ 282.50	25.00 E. P. Watts, W. T. Fisher, I. F. Weaver.	Grand Ronde Assn.
Totals	7	1	3,818	2.23	2	9			\$ 411.85	\$ 25.00	

MIDDLE OREGON ASSN.—1883 to 1886

4	4	1	3,982	3.4	50	3			\$ 1,064.00	F. M. Long, T. J. Harper, C. R. Bailey.	Middle Oregon Assn.
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STATE CONVENTION—1868 to 1886

3	5	4	3,239	2	31	35			\$ 449.60	10.00 Richardson, Russ, Osborn, Jeter, Stearns.	U. W. I., Middle W. I., Umd. Assn.
4	2	2	1,407	.25	25	1			\$ 398.34	153.47 J. C. Richardson, J. T. Huff.	State Convention.
Totals	6	4	4,646	2.25	56	36			\$ 847.94	\$ 163.47	State Convention.

GRAND TOTAL—1844 to 1886

35	151	61	413,33	409	262	29			\$ 6,972.57	\$ 835.81	
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No. 8—Foreign Missions Collections

Year	A. B. M. U.	W. B. F. M.	Year	A. B. M. U.	W. F. M.
1862-3	\$ 6.70	\$.....	1866-76	411.18	44.45
1863-4	37.00	.....	1844-76	461.53	44.45
1864-5	5.00	.....	1877-8	44.50	162.50
1865-6	1.65	.....	1878-9	148.50	284.00
1844-66	\$ 50.35	\$.....	1879-80	183.60	348.68
1867-8	19.00	.....	1880-1	128.75	378.10
1868-9	18.75	.....	1881-2	384.50	491.25
1869-70	48.50	\$.....	1882-3	457.20	435.31
1870-1	91.48	.....	1883-4	247.66	650.05
1871-2	62.00	.....	1884-5	1788.75	627.86
1872-3	43.45	\$ 1.65	1885-6	1243.74	696.42
1873-4	36.55	4.00	1886-7	1292.02	595.00
1874-5	39.70	8.50	1876-86	5929.22	4713.62
1875-6	13.50	3.00	1844-86	6390.75	4758.07
1876-7	38.25	27.30			

W. B. F. M. Receipts Itemized—Oregon Only

Source	1878	1879	1880	1881	1882	1883	1884	1885	1886	78-86
Circles & B'ds	\$201.55	\$.....	\$209.73	\$256.30	\$338.80	\$358.75	\$344.25	\$471.55	\$458.85	\$2639.78
Chs. and col.	6.55	.....	9.55	28.85	13.50	37.70	183.85	37.75	58.07	375.82
Assn. and con.	29.70	.....	55.15	21.50	25.25	125.95	10.610	42.10	42.10	447.85
Individuals	72.75	.....	70.25	72.45	108.70	138.03	149.14	116.45	116.45	844.22
Totals	\$310.55	\$285.05	\$344.68	\$379.10	\$486.25	\$660.43	\$783.34	\$667.85	\$675.47	\$4592.72

No. 11—Missionary and Colporteur Labor. Per. Agg.

Period	Yr.	Da.	M.	Tr.	S.	D.	Sold	Do.	Tracts	B.	O.	O.	V.	Val. of Sales	Fis	Yr.	Apr.	1 to Mch.	31
1853-56	4	50	3,391	...	...	...	688	19	1,265	2	1	2	...	\$.....	Intervals.				
1866	...	121	925	...	...	...	683	45	3,000	10	...	...	...	...	1856-1866.				
66-76	7233	23,281	734	24	9,337	469	9,716	4	120	127	5,051.60	...	...	...	1867-1882.				
53-76	12	39	27,597	734	24	10,708	533	13,981	16	22	127	5,051.60	...	...	1883-1886.				
76-86	1231	546	...	...	...	333	11	...	...	1	3	...	...	...	Work commenced				
53-86	13270	28,143	734	24	11,041	544	13,981	16	3	25	127	\$5,213.62	...	...	in 1853.				
a1873	180	777	...	...	...	...	...	...	8	...	1	...	...	...	Convention Fiscal				
a1877	183	5,225	...	...	...	15	...	7,550	...	...	1	...	...	...	Year Sept. 1 to Aug.				
aTotal	14268	33,599	734	39	11,041	544	21,531	24	8	4	128	\$5,710.72	...	...	31.				

aIn employ of both Society and State Convention.

No. 13—Grants, Contributions, Etc., by Periods

In addition to the reports in the tables, in 1873, Revs. E. Russ and J. C. Baker reported to the Convention: Life members secured, 2; value of grants to Sunday Schools, \$20; value of grants to individuals, \$82.85; discounts, \$18.50; periodicals ordered, \$139.30, money received, \$675.17.

Year	Bible Dept.			Miss. Dept.			Book Dep.	
	Grant	Value	Rec'd	G	Value	Rec'd	G	Value
53-66	.....	.....	.....	1	\$ 30.00	\$ 74.85	...	.....
66-76	.....	.....	.....	3	1.55	187.33	...	.....
53-76	.....	.....	.....	4	31.55	262.18	...	.....
76-86	2029	\$358.46	\$73.65	88	\$718.51	\$1,484.53	9	\$46.59
53-86	2029	\$358.46	\$73.65	92	\$747.56	\$1,746.71	9	\$46.59

In 1880, American Bible Union granted to Ore. Baptist State convention, books, ... \$ 106.00
 In 1880, A. B. P. Society granted to Ore. Baptist State convention, general stock .. 1772.40
 In 1881, A. B. P. Society granted to Oregon Baptist State convention..... 468.93

Total\$2347.33

STATISTICAL TABLES

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No. 9—A. B. H. M. Society—Missionaries

Names	No	I	C	Yr. Wk	No. F	B	O	Ch	H	Col.	Salary
Ezra Fisher	1	'45		12.45	1G	31		3		\$ 314.93	\$ 3,943.07
Hezekiah Johnson	2	'45		5.9	1G	8		1	1		1,325.98
G. C. Chandler	3	'57		2.1							800.00
James S. Read	4	'51		2.1	1G			1			365.06
J. D. Post	5	'53		1.	T						340.00
W. F. Boyakin	6	'55		1.				3	1		600.00
M. N. Stearns	7	'55		.45	1	2		2		\$ 44.98	
First Period—'45-56	7			24.48	6	41	5	6	1	\$ 359.91	\$ 7,374.11
S. Cornelius, Jr.	8	'60		5.	1	17	23	1		\$ 921.81	\$ 4,122.50
J. D. P. Hungate	9	'64		2.39	2	19	3			32.00	1,385.67
G. W. Bond	10	'65		2.20	2	12				35.00	1,103.85
E. C. Anderson	11	'66		.5	1						303.32
M. N. Stearns		'66		.26	1						300.00
Second Period—'56-66	5			10.38	7	48	26	1		\$ 140.28	\$ 7,215.34
45-66	11			35.34	11	89	31	7	1	500.19	14,589.45
J. D. P. Hungate		'67		2.	1	18				\$ 30.00	\$ 1,100.00
E. C. Anderson		'67		3.47	1	15	4			146.75	3,894.69
T. M. Martin	12	'69		3.	2	12				157.35	1,150.00
William Jeter	13	'71		.48	Asso						229.16
S. E. Stearns	14	'71		3.	Asso						450.00
E. Curtiss	15	'71		1.26	G	14		1		458.00	3,405.10
Sterling Hill	16	'71		1.		1				17.50	300.00
Joseph Ritter	17	'71		2.	1A	9					400.00
W. H. Pruett	18	'72		.26	E.O	2				21.30	126.56
E. Russ	19	'72		1.	1	3				2.25	200.00
J. A. Wirth	20	'73		2.	1	5		2		187.09	500.00
G. C. Chandler		'74		2.	3	6				187.05	800.00
C. H. Mattoon	21	'74		.39	1	2		1		109.75	300.00
J. T. Huff	22	'75		1.26	1	29				125.30	437.50
C. W. Rees	23	'76		1.	1	6					458.00
Third Period—'66-76	15			26.4	14	122	4	4		\$ 1,442.34	\$13,743.01
45-76	23			61.38	19	211	35	11	1	\$ 1,942.53	\$28,332.46
S. C. Price	24	'78		2.39	2	38	19			\$ 135.50	\$ 1,000.00
James Wells	25	'78		1.44	1	4	6		1	210.00	175.00
A. J. Hunsaker	26	'80		1.36	G	10	6			227.90	1,170.27
B. S. McLafferty	27	'80		2.43	1	22	6			151.23	1,133.33
F. P. Davidson	28	'80		.39	1	2	1			145.50	100.00
C. P. Bailey	29	'80		2.39	2C	39	24	2		64.75	600.00
G. W. Black	30	'81		3.48	6A	30	23	1	2	102.95	1,192.50
J. C. Canterbury	31	'81		1.13	2	7	5		1	69.00	225.00
W. G. Miller	32	'81		2.	1	38	7			112.00	700.00
A. M. Russell	33	'81		4.44	1	12	29	1	1	697.05	2,782.06
W. E. McCutcheon	34	'81		3.	1C	5	2			448.26	800.00
O. D. Taylor	35	'82		2.26	1	14	29		1	433.72	850.00
W. J. Crawford	36	'82		1.	1	4	14			124.80	400.00
C. W. Rees		'83		5.35	4	4	48	3		517.15	2,316.66
J. T. Huff		'83		2.26	2	17	7			87.10	600.00
E. P. Waltz	37	'83		2.13	4	31	22	1		154.00	475.00
G. J. Burchett	38	'83		2.	2	16	26	1	1	260.00	700.00
J. C. Baker	39	'83		1.18	G	2		1			2,736.78
G. T. Ellis	40	'84		2.39	2	16	20		1	155.40	1,566.61
C. H. Hobart	41	'84		1.	1	61	31	1	2	153.80	450.00
C. A. Woody	42	'85		2.39	2	7	11		1	249.90	1,379.99
W. H. Pruett	43	'85		1.1	4	7	12		1	28.65	300.00
T. G. Brownson	44	'85		3.13	1	34	18			410.48	1,425.00
C. M. Hill	45	'85		2.36	1	38	26			119.40	1,475.25
E. C. Hamilton	46	'85		.26	1					20.00	300.00
J. C. Richardson	47	'87		.13	A						100.00
W. M. Wells	48	'87		.26	1	3	2		1	31.55	150.00
Fourth Period—'76-86	27			59.12	51	460	394	14	10	\$ 5,109.09	\$25,103.45
45-86	48			120.18	48	671	429	25	11	\$ 7,051.62	\$53,435.91
Fourth Period—Chinese—											
Dong Gong	1	'79		2.26	G	13	2		1	\$ 508.00	\$ 500.00
Fung Chak	2	'80		1.51	1	22	4			1,010.80	725.00
Tong Tsin Cheung	3	'84		2.	1	10				118.00	450.12
Totals	3			6.25	2G	45	.6		1	\$ 1,636.80	\$ 1,675.12
Fourth Period—Germans—											
Vincent Farnkopf	1	'80		2.	2	14	2		4	\$ 327.28	\$ 200.00
John Croeni	2	'85		2.	9	17	16			404.95	450.00
Totals	2			4.	11	31	18		4	\$ 832.23	\$ 650.00
Fourth Period—Scandinavians—											
Olaus Okerson	1	'81		2.	G	1			1	\$ 203.00	\$ 400.00
Gustav Liljerth	2	'83		1.	5	8	10		2	60.89	1,000.00
N. Hayland	3	'86		1.26	8	3	6			193.20	650.00
Totals	3			4.26	13	15	18	2	1	\$ 715.09	\$ 2,050.00
Grand totals	56			136.17	75	759	470	27	17	\$10,027.74	\$55,811.03

No. 10—A. B. H. M. Society—Fields

Field No. and Name	rD	Yr. Wk.	B	O	C	H	Col.	Salary
1Astoria	'45	2.	1				\$	\$ 386.28
2Oregon City	'48	5.9	8		1	1		1,507.40
3Portland	'55	1.		3	1			600.00
4Table Rock	'55	1.	2	2	1		44.98	53.83
5Teacher	'53	1.					Teacher.	340.00
6General Missionary	'45	14.39	30		3		314.93	4,486.60
6First Period—'45-56		24.48	41	5	6	1	\$ 359.91	\$ 7,374.11
Portland	'60	5.5	17	23	1		\$ 921.81	\$ 4,425.82
7West Union	'63	1.6						567.83
8 Forest Grove	'63	1.7						567.84
9Eugene	'65	1.10	11				17.50	551.92
10Avery's Butte	'65	1.10	1				17.50	551.93
Oregon City	'65	.26						300.00
11Salem	'66	.26	19	3			32.00	250.00
5Second Period—'56-66		10.38	48	26	1		\$ 140.28	\$ 7,215.34
11		35.34	89	31	7	1	500.19	14,589.45
Portland	'67	3.47	15	4			\$ 146.75	\$ 3,894.69
Salem	'67	3.39	30				154.85	2,000.00
Eugene	'69	2.13	6				32.50	700.00
12Umpqua Association	'71	1.48	9					329.16
13Eastern Oregon	'71	2.26	2				21.30	326.56
General Missionary	'71	1.26	14		1		458.00	3,405.10
14Jackson and Josephine Counties	'71	1.26						250.00
15Jacksonville	'72	1.						300.00
16The Dalles	'72	1.	1				17.50	300.00
17Amity	'72	1.	3				2.25	200.00
Oregon City	'73	3.26	34		2		312.39	937.50
West Union	'74	.19					58.00	200.00
Forest Grove	'74	.20					58.00	200.00
18Albany	'74	.39	2		1		109.75	300.00
19Washington	'74	1.13	6				71.05	400.00
14Third Period—'66-76		26.4	122	4	4		\$1442.34	\$13,743.01
19		61.38	211	35	11	1	1942.53	28,332.46
General Missionary	'83	3.2	12	6	1	\$	227.90	\$ 3,907.05
20Gervais	'78	1.44	4	6	1		210.00	175.00
21Looking Glass	'81	2.	38	7			112.00	700.00
22Carlton	'81	3.	5	2			448.26	800.00
23Ashland	'81	4.44	12	29	1	1	697.05	2,782.06
Albany	'83	3.13	34	18			410.48	1,425.00
24LaGrande	'84	2.2	12	15			110.29	1,433.29
25Union (2)	'85	.37	4	5	1		45.11	133.32
26Roseburg	'85	.26					20.00	300.00
27Corvallis Association	'87	.13						100.00
Eugene	'77	7.40	99	38			439.68	3,558.58
28East Portland (Second Period)	'80	3.39	64	57	1	2	393.25	1,650.00
29McMinnville	'82	2.	17	27	1	1	209.80	700.00
30Heppner	'83	.48		16	1		38.00	366.66
Washington County	'84	1.26	1	22	2		106.15	600.00
The Dalles	'81	4.26	16	30		1	707.72	1,450.00
31Pendleton	'81	3.	9	18			276.65	1,179.99
32Weston	'83	1.14	4	4		1	25.30	400.00
33Athena	'83	.18	2	4	1		9.55	100.00
34Milton	'83	.17	2	4			9.55	100.00
Oregon City	'77	1.26	14				44.60	500.00
35Baker City	'83	.30	9	7			47.00	116.67
36Haines	'83	.9	1	1	1		4.34	41.67
37Wingville	'83	.39	11	7			51.33	158.33
38Bethel (N. Pds.)	'83	.39	10	7			51.33	158.33
39Corvallis	'80	1.7	10	2			170.50	193.75
40N. Palestine	'81	.19	8	1			25.00	93.75
41Gardiner	'85	1.16	5	14		1	44.40	391.67
42Scottsburg	'85	.16					8.50	91.66
43Elkton	'85	.42	1				12.85	241.67
44Marshfield	'83	3.6	22	15	1	1	54.75	600.00
45R. R. Association	'86	.13	8	1				130.00
Sumner	'83	.20	3	4			12.00	150.00
Pioneer (2)	'81	.26	7	3	1		53.50	75.00
Coos County	'84	1.	16	8	1		32.25	300.00
Fourth Period—'76-86		59.12	460	394	14	10	\$5109.09	\$25,103.45
'45-86		120.18	671	429	25	11	\$7051.62	\$53,435.91

No. 12—Individual Aggregates. A. B. P. Only

Colporteur or Missionary	Periods	Field	Time		Mls. Trav.	Script.		Books		Tracts	Bap.	Chs. Org.	S. S. Org.	S. S. Ad.	S. S. Aided	S. S. Inst.	Value of Sales
			Years	Days		Sold	Don.	Sold	Don								
David T. Lenox	1	1853 ^a Western Oregon	3	48	3,391	.....	.....	688	19	1,265	2	1	2	.....	2	.....	.....
R. Oheadle	2-3	1853 Western Oregon	1	337	3,575	.....	.....	2,074	350	9,000	10	.....	7	.....	7	.....	.....
A. M. Cornelius	2-3	1866 Western Oregon	2	47	4,901	.....	.....	2,646	121	2,870	.....	10	.....	3	6	\$1,897	64
W. J. Lauphary	3-4	1869 Western Oregon	4	41	16,325	689	24	5,590	43	846	4	2	3	30	114	12	3,315.88
S. E. Stearns	3-4	1873 W. Or. and E. Wn. ..	.....	170	.....	.....	.....	43	.....	.....	.....	.....	3	5	.....	.....	.....
T. Clay Neece	4	1882 Eastern Oregon .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
W. E. M. James	4	1883 N. W. Or. & W. Wn. ..	.....	16	.....	142	756	287	86	10,852	4	.....	6	37	4	.....	338.17
E. G. Wheeler	4	1886 N. P. Coast	1	.....	.....	104	154	673	14	5,170	.....	.....	9	98	52	14	639.88
Totals		^a No reports.	13	294	28,192	935	934	12,001	633	30,003	20	.....	3	42	170	185	\$6,191.57

No. 14—McMinnville College. General Statistics

Year	President	No. Teach.	Enrollment	Mins. Stu.	Vols. in Lib.	Value of Library and Apparatus	Endowment	Value of Property
1858-9	Rev. Geo. C. Chandler, D. D.	5	178	...	...	...	...	\$ 4,000
61-2	Rev. Geo. C. Chandler, D. D.	3	115	...	...	\$ 100	...	4,000
62-3	Rev. Geo. C. Chandler, D. D.	4	115	...	...	...	...	4,000
63-4	J. W. Johnson, A. M.	...	...	...	...	...	...	4,000
64-5	J. W. Johnson, A. M.	...	120	...	...	...	...	...
65-6	J. W. Johnson, A. M.	...	116	...	...	...	...	...
66-7	J. W. Johnson, A. M.	...	135	...	...	...	...	...
72-3	Rev. M. Bailey, A. M.	5	160	...	...	...	...	...
73-4	Rev. M. Bailey, A. M.	5	209	3	75	...	\$25,000	5,000
77-8	Rev. G. J. Burchett, D. D.	...	94	...	...	...	...	...
78-9	Rev. G. J. Burchett, D. D.	...	80	5	200	...	20,000	30,000
79-80	Rev. G. J. Burchett, D. D.	4	80	5	200	...	20,000	30,000
80-1	Rev. G. J. Burchett, D. D.	4	81	5	200	...	20,000	30,000
81-2	Rev. G. J. Burchett, D. D.	4	62	5	200	...	20,000	30,000
82-3	Rev. E. C. Anderson, D. D.	4	105	5	200	...	20,000	30,000
83-4	Rev. E. C. Anderson, D. D.	5	120	5	200	...	25,000	40,000
84-5	Rev. E. C. Anderson, D. D.	5	125	...	800	...	25,000	40,000
85-6	Rev. E. C. Anderson, D. D.	6	111	3	2000	3000	25,000	50,000
86-7	Rev. E. C. Anderson, D. D.	5	110	4	2000	3000	28,000	58,400

No. 15—Subscriptions for the Debt of 1860

Arranged by Churches. Other Contributions are noticed otherwheres.

YAMHILL.		PROVIDENCE.	
Subscribers	Amount and Total	Subscribers	Amount and Total
Richard Miller	\$230.72	Willis Gaines	\$284.45
Samuel Cozine	217.56	J. D. South	36.80
J. W. Miller	96.00	James Curl	179.25
R. J. Miller	3.20	William Cyrus	167.68— 668.18
Ephraim Ford	303.07	SHILOH.	
Henry Warren	178.20	A. J. Hunsaker	\$ 14.40
A. N. Miller	81.76	Jacob Foreman	31.98
David Boise	34.69	Joseph Hunsaker	36.16
E. T. Warren	122.14	W. S. Wilmot	22.70— 105.24
J. H. Nelson	75.98	SUBLIMITY.	
D. B. Crawford	1.60—\$1,342.92	J. G. Berkley	\$ 25.60
LACKLEOLE.		N. S. Hunt	16.00
J. M. Fulkerson	\$128.48	Rawlin Dickens	25.86— 67.46
A. M. Miller	181.12	UNION.	
C. C. Riley	32.83	Aaron Lynch	\$135.75
G. Hubbard	59.61	B. B. Branson	64.00
W. M. Walker	247.26	E. Harper	32.00— 231.75
S. K. Crowley	82.86	DALLAS.	
A. C. Gist	34.91	J. S. Holman	193.79
J. B. Scholl	24.92	T. J. Hayter	81.12
B. F. McLench	165.47	W. L. Hayter	91.59— 366.50
Jesse Morris	65.50— 1,022.98	GOOD HOPE.	
NORTH PALESTINE.		Francis Simpson	\$113.88— 113.88
R. C. Hill, M. D.	\$384.00— 384.00	Totals	\$4,302.91

No. 16—Progress in Oregon

Year	Populat'n	Chs	M	Mem	Proportion of Bap. to Populat'n		
					Churches	Ministers	Members
1844.....	2,712	1	1	7	1 to 2712	1 to 2712	1 to 387
1845.....	6,181	1	3	10	1 to 6181	1 to 2060	1 to 618
1850.....	13,294	6	8	104	1 to 2216	1 to 1662	1 to 128
^a 1855.....							
1860.....	52,465	36	34	841	1 to 1457	1 to 1543	1 to 62
1865.....	65,090	43	40	1140	1 to 1514	1 to 1627	1 to 57
1870.....	90,923	58	56	1859	1 to 1568	1 to 1624	1 to 49
1875.....	104,908	64	62	1927	1 to 1639	1 to 1692	1 to 54
1880.....	174,768	78	59	2848	1 to 2241	1 to 2962	1 to 61
1885.....	187,096	114	65	3573	1 to 1641	1 to 2878	1 to 52

^a No report available.

Unassociated churches included, also Licentiates and Ordained Ministers.

No. 17—Area and Population of Oregon, by Counties

Name	Sq Mls	Pop.	Name	Sq. Mls	Pop.
Baker	2,275	18,000	Linn	2,311	20,000
Benton	677	8,000	Malheur	9,784	4,700
Clackamas	1,861	24,500	Marion	1,170	30,000
Clatsop	820	14,500	Morrow	2,021	4,800
Columbia	677	6,600	Multnomah	429	135,000
Coos	1,578	11,000	Polk	701	10,500
Crook	7,756	4,500	Sherman	736	4,100
Curry	1,454	2,000	Tillamook	1,119	5,000
Douglass	4,861	22,000	Umatilla	3,116	20,000
Gilliam	1,123	5,000	Union	3,146	20,000
Grant	4,500	6,500	Wallowa	2,784	6,200
Harney	9,986	3,000	Wasco	2,962	15,000
Jackson	2,721	15,000	Washington	715	20,000
Josephine	1,684	8,500	Wheeler	1,746	2,600
Klamath	5,854	4,500	Yamhill	711	14,700
Lake	7,834	4,000			
Lane	4,380	21,500			
Lincoln	1,008	4,000	Totals.....	94,500	495,700

NOTE—In Table No. 3, the figures 1, 2, 3, etc., in the year column, are Association Numbers. See Page XV.

No. 18. First Events

The first Baptists came to the coast in 1843.

The first public prayer meeting held by Baptists on the coast was at the house of David T. Lenox in February, 1844.

The first Baptist church organized on the coast was at West Union, in the house of D. T. Lenox, May 25, 1844.

The first Baptist Sunday School on the coast was at the house of D. T. Lenox, by Henry Sewell, June 9, 1844.

The first resident Baptist minister on the coast was Rev. Vincent Snelling, who came in 1844. He also preached the first sermon in February, 1845.

The first members received by a Baptist church on the coast were Rev. V. Snelling and wife, by letter at West Union, May, 10, 1845. The next day the church first commemorated the Lord's Supper.

The first persons on the coast, baptized by a Baptist minister were Mary and Elizabeth Lenox, baptized into the West Union Church, by Rev. Vincent Snelling, in February, 1845.

The first missionaries on the Pacific Coast, sent by the A. B. H. M. Society, were Revs. Ezra Fisher and Hezekiah Johnson, who arrived in December, 1845.

The first brother licensed to preach by a Baptist church on the coast was William Higgins; licensed by the Yamhill church in September, 1846.

The first Baptist Association on the coast was the Willamette; organized at West Union, June, 22, 1848.

The first death of a Baptist on the coast was that of James Bond, Jan. 18, 1848.

The first Baptist meetinghouse on the coast was built by Rev. H. Johnson, in 1848.

The Oregon City University was first started by Rev. E. Fisher, as a private school, in 1849. The first formal meeting of Baptists of the N. P. Coast for Educational purposes was in June, 1851. Deacon J. S. Holman, Chairman.

The first Baptist church on the N. P. Coast organized from the members of another Baptist church on the coast, was the West Tualatin (Forest Grove) Baptist church, organized from West Union church, May 22, 1852.

The oldest license given by a Baptist church on the N. P. Coast, and held by a Baptist both licensed and ordained on the N. P. Coast, and who is now living in Oregon, is that of C. H. Mattoon, given by the Shiloh church in September, 1853. Rev. C. C. Sperry's license was given the same year, by Pleasant Butte church.

The first public collection for the H. M. Society, of N. Y., was by the West Union church in 1853.

The first Colporteur of the A. B. P. Society for the N. W. Coast, was Rev. R. Cheadle, in 1853.

The first Baptist Ministerial Conference held on the North Pacific Coast was in 1854.

The first Baptist Council to settle a difficulty was held at Shiloh in 1854.

The first Baptist minister to die on the N. P. C. was Rev. Vincent Snelling, in November 1856.

The first Baptist Newspaper published on the N. P. C., was "The Religious Expositor," by C. H. Mattoon, started in May 1856.

McMinnville College was first offered to the Baptists at Soda Springs, by Rev. S. C. Adams, of the "Christian Church," and accepted by the Central Baptist Association of Oregon in 1857; and first opened with a regular faculty in 1858. Its enrollment the first winter was 178.

The first Baptist minister who was ordained in Oregon, and who is now living in Oregon, and a Baptist, is Rev. C. C. Sperry, ordained by the Pleasant Butte (now Brownsville) Baptist church, in May, 1857.

The first Baptist General Association (also called Convention, etc.) was organized at French Prairie, September 25, 1857. Again organized at Scio in 1868; and at Albany in 1878; both times as the B. C. of the N. P. C.; and finally as the Oregon Baptist State Convention, at McMinnville in 1886.

The first contribution to foreign missions from the N. P. C., was by Mrs. Hughart, of North Palestine church, who in 1856, sent \$5 by C. H. Mattoon, through the American Bible Union, of New York, for the Chinese mission. The first remittance sent through the Missionary Union, of Boston, was sent by Rev. G. C. Chandler, from Oregon City, in 1865.

The first nominating committee amongst the Baptists of Oregon, was at the organization of the State Convention in 1868.

The first Sunday School missionary on the N. P. Coast was W. J. Laughary, appointed in 1872.

Sisters were first received as Associational messengers at the Corvallis Association in 1873.

The first Baptist Chinese mission on the N. P. C., was started by the First Baptist Church of Portland, in 1874.

The first Chinese Baptist minister on the N. P. C., Rev. Gong Tyng, (Dong Gong) arrived in 1875.

The first start of the Scandinavian mission on the N. P. C., was by the First Baptist Church of Portland, in 1875.

The first start of the Women's Foreign Mission movement on the N. P. C., was in 1876.

The first German Baptist church organized on the N. P. C., was at Cedar Mills, in 1876. It was afterwards re-organized at Bethany, and name changed.

The first Fair held by a Baptist church on the N. P. C., to raise money for church purposes, was held by the church at Oregon City, in 1876. It netted \$131.50, with some articles unsold.

The first Baptist church in Oregon organized by a formal Council was the First Baptist Church of Ashland, February 1, 1877.

The first German Baptist meetinghouse built on the N. P. C., was at Bethany, built in 1881.

The first Constitutional commitment of the Baptists of Oregon to the Foreign Mission work was by the Convention and some of the Associations in 1880.

The first collection for the C. E. F. Fund, by a Sunday School on the N. P. C., was at North Palestine, in 1884.

The first formal Council to recognize the organization of a Baptist church in Oregon, was convened at Grant's Pass in 1886.

Errata

In the Introduction. In the note at bottom of page 15, for "The figures 1, 2, 3, etc., read 1, 2, 3, etc., after the name."

Page 31. Put foot note referring to the "Free Mission Society:"

"This Society contended for a more strict recognition of church representation and control in the work of missions, and for a distinct and thorough separation from all known avails of slavery in the support of any of its benevolent purposes." It was also opposed to secret Societies, and the use of such titles as "Rev.," "D. D.," etc.

Page 85. At beginning of last paragraph, Read, "Revs. Vincent Snelling, Ezra Fisher, Hezekiah Johnson" etc.

The following note (overlooked) should have appeared on page 152, next after the resolution at the top of the page.

3. WORK OF THE A. B. P. SOCIETY

After Rev. Richmond Cheadle resigned in 1856, the A. B. P. Society had no laborer in the field until 1866, when Brother A. M. Cornelius, recommended by our churches and Associations, received an appointment as Colporteur. His report for work in 1866 shows, days of labor, 121; miles traveled, 925; books sold, 683; books donated, 48; tracts disposed of, 3000; baptisms, 10; contributions for the missionary work of the Society in Oregon, \$74.85. Otherwise than this, so far as is known, no effort was made in this direction.

Page 194. For, "bell worth \$100," Read, "bell worth \$150."

Page 216. By a mistake in copying a line of figures, the following errors are found:

For \$2,700, Read \$2,522.95.

For \$13,000, Read \$12,625.97.

For \$800, Read \$697.93.

For \$50,000, Read \$45,461.72.

Page 302. The Chinese reference, For, "See Page 258, Read, Page 198-208.

Page 327. For, 1890, Read 1880.

Page 319. Fifth line from top: For 277, Read 27 per cent.

This ends the first Volume of "Baptist Annals" by the present author. If sufficient encouragement is given, the second Volume (from 1886 to 1900) will appear sometime during 1906.

Final Note

"Baptist Annals of Oregon, Vol. I," being now printed, "under the auspices and consent" of the Oregon Baptist State Convention, (see pp. 15 and 41, Annual of 1904,) the Publishing Committee now turn the work over to the brethren generally for their consideration. We are glad this volume is completed. We have tried to do our work faithfully. We also hope that the mechanical execution will be satisfactory. We have felt that our position was a responsible one, but it has also been a pleasant one, and we hope that the brethren will enjoy its perusal as heartily as ourselves.

W. H. LATOURETTE,

Chairman of Committee

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